











# ARISTOPHANES

WITH THE ENGLISH TRANSLATION OF  
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IN THREE VOLUMES

III

THE LYSISTRATA  
THE THESMOPHORIAZUSAE  
THE ECCLESIAZUSAE      THE PLUTUS



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## ARISTOPHANES

III



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# THE LYSISTRATA

VOL. III

B

## INTRODUCTION

"IN the autumn of 413 B.C. the news of the overwhelming catastrophe in Sicily reached Athens, and the *Lysistrata* was written in the year 412, at the very darkest period of the Peloponnesian War, the darkest, that is to say, before the ultimate disaster of Aegospotami, and the consequent fall of Athens. It was produced at the commencement of the year 411 B.C., but whether at the Lenaea or at the Great Dionysia, and with what success, the scanty record which has come down to us contains nothing to show." <sup>a</sup>

In spite, however, of their difficulties, the Athenians determined that they would not give in; they would build a new navy in place of the fleets they had lost. The sum of 1000 talents, held in reserve, was voted to build the new fleet, timber and oar-spars being amongst the articles most sorely needed, and amongst other measures, "they appointed a Board of Ten Probuli, a sort of Committee of Public Safety." <sup>b</sup> (In the play the Probulus commands the Scythian archers, whom elsewhere we find attending upon the βουλή; he comes to the Acropolis to obtain the means of rebuilding the fleet; he directs the βουλή to send plenipotentiaries to treat with the Spartans.) "It was in a period of hopeless despondency that *Lysistrata* developed her own original scheme for a general pacification of the warring Hellenic states." <sup>c</sup>

<sup>a</sup> Rogers, Introduction, p. x.

<sup>b</sup> *Ib.* p. xi.

<sup>c</sup> *Ib.* p. xviii.



## INTRODUCTION

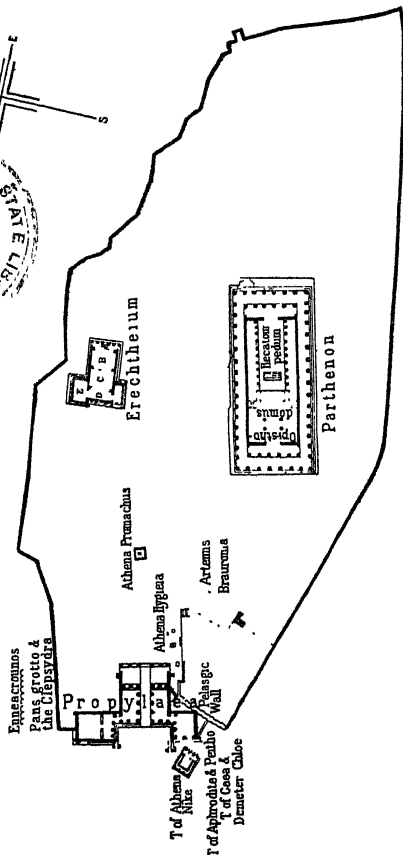
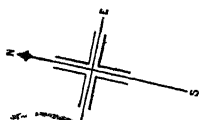
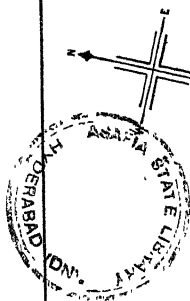
The Acropolis is an isolated rock, rising to a height of about 500 feet above the level of the sea ; the levelled top measures some 1000 feet by 450 at the widest part. This plateau the Pelasgians "surrounded by a wall (τὸ Πελασγικόν), which lasted, apparently unaltered, till the time of the Persian invasion." <sup>a</sup> Then the wall was thrown down, and it was rebuilt by Cimon ; the southern part is called Cimonian, the rest Pelasgian. "The entire Acropolis was holy ground ; and the numerous temples which crowded it were all dominated by the triple presentment of Athens as the Πολυίς, the Παρθένος, and the Πρόμαχος." <sup>b</sup> The Erechtheum was the most ancient temple in Athens, and it contained the sacred serpent and the ancient wooden statue of Athene, to which the Peplus used to be offered at the Great Panathenaea. The Parthenon contained the famous gold-ivory statue of Athena, by Pheidias. In the hinder cell of this temple was the Athenian treasury. The Promachus was a colossal image of bronze, which stood in the open air, representing Athene armed and holding a spear. There were many other temples and shrines in the precinct.

The Acropolis was approached by a sloping road, which led to the Propylaea, or entry, of five gates. Near this, outside the wall, was an intermittent spring known as the Clepsydra and the grotto of Pan. The statues of Harmodius and Aristogeiton stood near the foot of the slope.

In this play Mr. Rogers prints text and translation not side by side but separately, the translation for obvious reasons being in many places only a paraphrase.

<sup>a</sup> *Ib.* p. xix.

<sup>b</sup> *Ib.* p. xx.



# Plan of the Acropolis

## ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΛΥΣΙΣΤΡΑΤΗ

ΚΑΛΟΝΙΚΗ

ΜΥΡΡΙΝΗ

ΛΑΜΠΡΩ

ΧΟΡΟΣ ΓΕΡΟΝΤΩΝ

ΧΟΡΟΣ ΠΡΕΣΒΥΤΑΤΩΝ ΙΤΝΑΙΚΩΝ

ΠΡΟΒΟΥΛΟΣ

ΣΤΡΑΤΤΑΛΙΣ

ΙΤΝΑΙΚΕΣ ΤΙΝΕΣ

ΚΙΝΗΣΙΑΣ

ΠΑΙΣ

ΚΗΡΤΞ ΛΑΚΕΔΑΙΜΟΝΙΩΝ

ΠΡΕΣΒΕΙΣ ΛΑΚΕΔΑΙΜΟΝΙΩΝ

ΠΡΕΣΒΕΙΣ ΑΘΗΝΑΙΩΝ

ΑΓΟΡΑΙΟΙ ΤΙΝΕΣ

ΟΤΡΩΡΟΣ

ΑΘΗΝΑΙΟΙ ΤΙΝΕΣ

ΛΑΚΩΝ

ΤΟΞΟΤΑΙ

# ΛΥΣΙΣΤΡΑΤΗ

ΛΥΣΙΣΤΡΑΤΗ. Ἄλλ' εἴ τις εἰς Βακχεῖον αὐτὰς ἐκάλεσεν,  
 ἧ' ὅς Πανός, ἧ' πὶ Κωλιάδ', ἧ' ὅς Γενετυλλίδος,  
 οὐδ' ἂν διελθεῖν ἦν ἂν ὑπὸ τῶν τυμπάνων.  
 νῦν δ' οὐδεμία πάρεστιν ἐνταυθοῖ γυνή,  
 πλὴν ἧ' γ' ἐμὴ κωμῆτις ἧδ' ἐξέρχεται. 5  
 χαῖρ', ὦ Καλονίκη.

ΚΑΛΟΝΙΚΗ. καὶ σύ γ', ὦ Λυσιστράτη.  
 τί συντετάραξαι; μὴ σκυθρώπαζ', ὦ τέκνον.  
 οὐ γὰρ πρέπει σοι τοξοποιεῖν τὰς ὀφρῦς.

ΛΤ. ἀλλ', ὦ Καλονίκη, κάομαι τὴν καρδίαν,  
 καὶ πόλλ' ὑπὲρ ἡμῶν τῶν γυναικῶν ἄχθομαι, 10  
 ὅτι παρὰ μὲν τοῖς ἀνδράσιν νενομίσμεθα  
 εἶναι πανοῦργοι,

ΚΑ. καὶ γάρ ἐσμεν νῆ Δία.

ΛΤ. εἰρημένον δ' αὐταῖς ἀπαντᾶν ἐνθάδε  
 βουλευσομέναισιν οὐ περὶ φαύλου πράγματος,  
 εὐδουσι κοῦχ ἥκουσιν.

ΚΑ. ἀλλ', ὦ φιλτάτη, 15  
 ἥξουσι· χαλεπή τοι γυναικῶν ἕξοδος.

<sup>a</sup> It is daybreak at Athens; and Lysistrata, a young and beautiful woman, is standing alone, with marks of evident anxiety in her countenance and demeanour. The scene represents the sloping hill which rises from the Lower to the Upper City. In the background are the Propylaea, the splendid portals of the Athenian

## THE LYSISTRATA <sup>a</sup>

LYSISTRATA. Now were they summoned to some shrine of  
Bacchus,

Pan, Colias, Genetyllis,<sup>b</sup> there had been  
No room to stir, so thick the crowd of timbrels.  
And now !—there's not one woman to be seen.  
Stay, here comes one, my neighbour Calonice.  
Good morning, friend.

CALONICE. Good morn, Lysistrata.

Why, what's the matter ? don't look gloomy, child.  
It don't become you to knit-knot <sup>c</sup> your eyebrows.

LY. My heart is hot within me, Calonice,  
And sore I grieve for sake of womankind,  
Because the men account us all to be  
Sly, shift, rogues,

CA. And so, by Zeus, we are.

LY. Yet though I told them to be here betimes,  
To talk on weighty business, they don't come,  
They're fast asleep.

CA. They'll come, dear heart, they'll come.  
'Tis hard, you know, for women to get out.

*Acropolis. Lysistrata is on the look-out for persons who do not come, and after exhibiting various symptoms of impatience, she suddenly begins to speak with abrupt and indignant emphasis.*

<sup>b</sup> "All Gods of Wine and Love, the chief pleasures, according to Aristophanes, of the Athenian women": R.

<sup>c</sup> The knit brows, two curves with a line between, are compared to the double-curved bow with a hand-piece connecting them.

# ARISTOPHANES

ἡ μὲν γὰρ ἡμῶν περὶ τὸν ἄνδρ' ἐκύπτασεν,  
ἡ δ' οἰκέτην ἤγειρεν, ἡ δὲ παιδίον  
κατέκλινεν, ἡ δ' ἔλουσεν, ἡ δ' ἐψώμισεν.

ΛΥ. ἀλλ' ἦν γὰρ ἕτερα τῶνδε προὔργαιά τερα 20  
αὐταῖς.

ΚΑ. τί δ' ἐστίν, ὦ φίλη Λυσιστράτη,  
ἐφ' ὃ τι ποθ' ἡμᾶς τὰς γυναῖκας συγκαλεῖς;  
τί τὸ πρᾶγμα; πηλίκον τι;

ΛΥ. μέγα.

ΚΑ. μῶν καὶ παχύ;

ΛΥ. καὶ νῆ Δία παχύ.

ΚΑ. κᾶτα πῶς οὐχ ἤκομεν;

ΛΥ. οὐχ οὗτος ὁ τρόπος· ταχὺ γὰρ ἂν ξυνήλθομεν. 25  
ἀλλ' ἐστὶν ὑπ' ἐμοῦ πρᾶγμ' ἀνεξήγημένον,  
πολλαῖσί τ' ἀγρυπνίαισιν ἐρριπτασμένον.

ΚΑ. ἦ πού τι λεπτὸν ἐστὶ τοῦρριπτασμένον.

ΛΥ. οὕτω γε λεπτὸν ὥσθ' ὅλης τῆς Ἑλλάδος  
ἐν ταῖς γυναιξίν ἐστὶν ἡ σωτηρία. 30

ΚΑ. ἐν ταῖς γυναιξίν; ἐπ' ὀλίγου γ' ὥχειτ' ἄρα.

ΛΥ. ὥς ἔστ' ἐν ἡμῖν τῆς πόλεως τὰ πράγματα,  
ἡ μηκέτ' εἶναι μήτε Πελοποννησίους,

ΚΑ. βέλτιστα τοίνυν μηκέτ' εἶναι νῆ Δία.

ΛΥ. Βοιωτίους τε πάντας ἐξολωλέναι. 35

ΚΑ. μὴ δῆτα πάντας, ἀλλ' ἄφελε τὰς ἐγχέλεις.

ΛΥ. περὶ τῶν Ἀθηνῶν δ' οὐκ ἐπιγλωττήσομαι  
τοιούτου οὐδέν· ἀλλ' ὑπονόησον σύ μοι.  
ἦν δὲ ξυνέλθωσ' αἱ γυναῖκες ἐνθάδε,  
αἱ τ' ἐκ Βοιωτῶν αἱ τε Πελοποννησίαι  
ἡμεῖς τε, κοινῇ σώσομεν τὴν Ἑλλάδα. 40

ΚΑ. τί δ' ἂν γυναῖκες φρόνιμον ἐργασαίαιτο  
ἢ λαμπρόν, αἱ καθήμεθ' ἐξηνθισμένοι,

<sup>a</sup> The terms μέγα and παχύ are used πρὸς τὸ αἰδοῖον: Schol.

# THE LYSISTRATA, 17-43

- One has to mind her husband : one, to rouse  
 Her servant : one, to put the child to sleep :  
 One, has to wash him : one, to give him pap.
- LY. Ah ! but they've other duties still more pressing  
 Than such as these.
- CA. Well but, Lysistrata,  
 Why have you, dear, convoked us ? Is the matter  
 A weighty subject ?
- LY. Weighty ? yes.
- CA. And pregnant ? <sup>a</sup>
- LY. Pregnant, by Zeus.
- CA. Why ever don't we come, then ?
- LY. No, it's not that : we'd have come fast enough  
 For such-like nonsense. 'Tis a scheme I've hit on,  
 Tossing it over many a sleepless night.
- CA. Tossing it over ? then 'tis light, I fancy.
- LY. Light ? ay, so light, my dear, that all the hopes  
 Of all the States are anchored on us women.
- CA. Anchored on us ! a slender stay to lean on.
- LY. Ay, all depends on us : whether as well the  
 Peloponnesians all shall cease to be—
- CA. Sure and 'tis better they should cease to be.
- LY. And all the dwellers in Boeotia perish—
- CA. Except the eels ; do pray except the eels.<sup>b</sup>
- LY. But about Athens, mark you, I won't utter  
 Such words as these : you must supply my meaning.  
 But if the women will but meet here now,  
 Boeotian girls, Peloponnesian girls,  
 And we ourselves, we'll save the States between us.
- CA. What can we women do ? What brilliant scheme  
 Can we, poor souls, accomplish ? we who sit

λεπτὸν (28) is the natural opposite to παχύ. The allusion in 29 is to the proverbial saying ἐπὶ λεπτῆς ἐλπιδος ὀχεύσθαι ; K. 1244.

<sup>b</sup> The eels of Lake Copais.

# ARISTOPHANES

- κροκωτὰ φοροῦσαι καὶ κεκαλλωπισμέναι  
καὶ Κιμβερικὰ ὀρθοστάδια καὶ περιβαρίδας; 45
- ΛΥ. ταῦτ' αὐτὰ γάρ τοι κάσθ' ἃ σώσειν προσδοκῶ,  
τὰ κροκωτίδια καὶ τὰ μύρα χαὶ περιβαρίδες  
χῆ' ἄγχουσα καὶ τὰ διαφανῆ χιτώνια.
- ΚΑ. τίνα δὴ τρόπον ποθ' ;
- ΛΥ. ὥστε τῶν νῦν μηδένα  
ἀνδρῶν ἐπ' ἀλλήλοισιν αἵρεσθαι δόρυ, 50
- ΚΑ. κροκωτὸν ἄρα νῆ τῷ θεῷ ἔγω βάψομαι.
- ΛΥ. μήτ' ἀσπίδα λαβεῖν
- ΚΑ. Κιμβερικὸν ἐνδύσομαι.
- ΛΥ. μήτε ξιφίδιον.
- ΚΑ. κτήσομαι περιβαρίδας.
- ΛΥ. ἄρ' οὐ παρεῖναι τὰς γυναῖκας δῆτ' ἐχρῆν;
- ΚΑ. οὐ γὰρ μὰ Δι' ἀλλὰ πετομένας ἦκειν πάλαι. 55
- ΛΥ. ἀλλ', ὦ μέλ', ὅψι τοι σφόδρ' αὐτὰς Ἀττικὰς,  
ἅπαντα δρώσας τοῦ δέοντος ὕστερον.  
ἀλλ' οὐδὲ Παράλων οὐδεμία γυνὴ πάρα,  
οὐδ' ἐκ Σαλαμῖνος.
- ΚΑ. ἀλλ' ἐκεῖναί γ' οἶδ' ὅτι  
ἐπὶ τῶν κελήτων διαβεβήκασ' ὀρθρῖαι. 60
- ΛΥ. οὐδ' ἄς προσεδόκων κάλογιζόμεν ἔγῳ  
πρώτας παρέσεσθαι δεῦρο, τὰς Ἀχαρνέων  
γυναῖκας, οὐχ ἤκουσιν.
- ΚΑ. ἦ γοῦν Θεαγένους  
ὥς δεῦρ' ἰοῦσα θοῦκάτειον ἤρετο.  
ἀτὰρ αἶδε καὶ δὴ σοι προσέρχονται τινες· 65  
αἱ δ' αὖθ' ἕτεραι χωροῦσί τινες. ἰοὺ ἰοῦ,

<sup>a</sup> The ἀνθή referred to in ἐξηνθισμέναι are cosmetics. ἄγχουσα (48) is rouge.

<sup>b</sup> Denieter and Persephone.

<sup>c</sup> An obscene jest on another sense of κέλης, σχῆμα συνοισίας.



# THE LYSISTRATA, 44-66

- Trimmed and bedizened <sup>a</sup> in our saffron silks,  
Our cambric robes, and little finical shoes.
- LY. Why, they're the very things I hope will save us,  
Your saffron dresses, and your finical shoes,  
Your paints, and perfumes, and your robes of gauze.
- CA. How mean you, save us ?
- LY. So that nevermore  
Men in our day shall lift the hostile spear—
- CA. O, by the Twain,<sup>b</sup> I'll use the saffron dye.
- LY. Or grasp the shield—
- CA. I'll don the cambric robe.
- LY. Or draw the sword.
- CA. I'll wear the finical shoes.
- LY. Should not the women, then, have come betimes ?
- CA. Come? no, by Zeus; they should have flown with wings.
- LY. Ah, friend, you'll find them Attic to the core :  
Always too late in everything they do.  
Not even one woman from the coast has come,  
Not one from Salamis.
- CA. O they, no doubt,  
Will cross this morning, early, in their boats.<sup>c</sup>
- LY. And those I counted sure to come the first,  
My staunch Acharnian damsels, they're not here—  
Not they.
- CA. And yet Theagenes's wife  
Consulted Hecate,<sup>d</sup> as if to come.<sup>e</sup>  
Hi ! but they're coming now : here they all are :  
First one, and then another. Hoity toity !

Such jests seem to have had some special connexion with Salamis ;  
*cf.* 411, *E.* 38.

<sup>d</sup> T. used never to leave home without consulting the shrine of Hecate at his house door. Here his superstition is transferred to his wife ; see *W.* 804.

<sup>e</sup> *Several women enter, headed by Myrrhina, from the village of Anagyrus. Others soon follow.*

# ARISTOPHANES

- πόθεν εἰσίν;  
 ΛΥ. Ἀναγυρουντόθεν.  
 ΚΑ. νῆ τὸν Δία·  
 ὁ γοῦν ἀνάγυρός μοι κεκινῆσθαι δοκεῖ.  
 ΜΤΡΡΙΝΗ. μῶν ὕστεραι πάρεσμεν, ὦ Λυσιστράτη;  
 τί φῆς; τί σιγᾷς;  
 ΛΥ. οὐκ ἐπαινῶ, Μυρρίνη, 70  
 ἥκουσαν ἄρτι περὶ τοιούτου πράγματος.  
 ΜΥ. μόλις γὰρ εὔρον ἐν σκότῳ τὸ ζῶνιον.  
 ἀλλ' εἴ τι πάνυ δεῖ, ταῖς παρούσαισιν λέγε.  
 ΛΥ. μὰ Δί', ἀλλ' ἐπαναμείνωμεν ὀλίγου γ' εἵνεκα  
 τὰς τ' ἐκ Βοιωτῶν τὰς τε Πελοποννησίων 75  
 γυναικας ἐλθεῖν.  
 ΜΥ. πολὺ σὺ κάλλιον λέγεις.  
 ἦδὲ δὲ καὶ δὴ Λαμπιτῶ προσέρχεται.  
 ΛΥ. ὦ φιλτάτη Λάκαινα, χαῖρε, Λαμπιτοῖ.  
 οἶον τὸ κάλλος, γλυκυτάτη, σου φαίνεται.  
 ὥς δ' εὐχροεῖς, ὥς δὲ σφριγᾷ τὸ σῶμά σου. 80  
 καὶ ταῦρον ἄγχους.  
 ΛΑΜΠΙΤΩ. μάλα γὰρ οἶῶ ναὶ σιώ·  
 γυμνάδδομαί γε καὶ ποτὶ πυγὰν ἄλλομαι.  
 ΛΥ. ὥς δὴ καλὸν τὸ χρήμα τιτθίων ἔχεις.  
 ΛΑ. ἄπερ ἱερεῖόν τοί μ' ὑποψαλάσσετε.  
 ΛΥ. ἦδὲ δὲ ποδαπή' σθ' ἡ νεᾶνις ἡτέρα; 85  
 ΛΑ. πρέσβειρά τοι ναὶ τῷ σιῶ Βοιωτία  
 ἵκει ποθ' ἡμέ.  
 ΛΥ. νῆ Δί', ὦ Βοιωτία,  
 καλὸν γ' ἔχουσα τὸ πεδίον.

<sup>a</sup> "To stir up Anagyris (meaning the nauseous smelling shrub *Anagyris foetida*) was a proverb, used of persons who brought some unpleasantness on themselves. Calonice applies the proverb

# THE LYSISTRATA, 67-88

Whence come all these ?

LY. From Anagyre.

CA. Aha !

We've stirred up Anagyre<sup>a</sup> at all events.

MYRRHINA. Are we too late, Lysistrata ? Well ? What ?  
Why don't you speak ?

LY. I'm sorry, Myrrhina,  
That you should come so late on such a business.

MY. I scarce could find my girdle in the dark.  
But if the thing's so pressing, tell us now.

LY. No, no, let's wait a little, till the women  
Of Peloponnesus and Boeotia come  
To join our congress.

MY. O yes, better so.

And here, good chance, is Lampito approaching.<sup>b</sup>

LY. O welcome, welcome, Lampito, my love.  
O the sweet girl ! how hale and bright she looks !  
Here's nerve ! here's muscle ! here's an arm could  
fairly  
Throttle a bull !

LAMPITO. Weel, by the Twa,<sup>c</sup> I think sae.

An' I can loup an' fling an' kick my hurdies.<sup>d</sup>

LY. See here's a neck and breast ; how firm and lusty !

LA. Wow, but ye pradd me like a fatted calf.

LY. And who's this other damsel ? whence comes she ?

LA. Ane deputation frae Bocoty, comin'  
To sit amang you.

LY. Ah, from fair Boeotia,  
The land of plains !

to the deme, meaning that the influx of Anagyrian women proved that the deme Anagyre was thoroughly stirred up": R.

<sup>b</sup> *Lampito, a Spartan woman, enters, accompanied by her friends.*

<sup>c</sup> Castor and Pollux, the Dioscuri. σῶ = θιῶ.

<sup>d</sup> *πηδᾶν εἰώθασι, καὶ οἱ πόδες ἀπτονται τῆς πυγῆς τοῦ πηδῶντος:*  
Schol.

# ARISTOPHANES

- KA. καὶ νῆ Δία  
κομφότατα τὴν βληχῶ γε παρατετιλμένη.
- ΛΥ. τίς δ' ἤτέρα παῖς;
- ΛΑ. χαῖα ναὶ τῷ σιώ, 90  
Κορινθία δ' αἶ.
- ΛΥ. χαῖα νῆ τὸν Δία  
δήλη 'στὶν οὔσα ταῦταγὶ τάντευθενί.
- ΛΑ. τίς δ' αἶ συναλίαξε τόνδε τὸν στόλον  
τὸν τᾶν γυναικῶν;
- ΛΥ. ἦδ' ἐγώ.
- ΛΑ. μύσιδδέ τοι  
ὅ τι λῆς ποθ' ἀμέ.
- ΜΥ. νῆ Δί', ὦ φίλη γύναι, 95  
λέγε δῆτα τὸ σπουδαῖον ὅ τι τοῦτ' ἐστί σοι.
- ΛΥ. λέγοιμ' ἂν ἥδη. πρὶν λέγειν δ', ὑμᾶς τοδὶ  
ἐπερήσομαί τι μικρόν.
- ΜΥ. ὅ τι βούλει γε σύ.
- ΛΥ. τοὺς πατέρας οὐ ποθεῖτε τοὺς τῶν παιδίων  
ἐπὶ στρατιᾶς ἀπόντας; εἶ γὰρ οἶδ' ὅτι 100  
πάσαισιν ὑμῖν ἐστὶν ἀποδημῶν ἀνὴρ.
- KA. ὁ γοῦν ἐμὸς ἀνὴρ πέντε μῆνας, ὦ τάλαν,  
ἄπεστιν ἐπὶ Θράκης, φυλάττων Εὐκράτην.
- ΜΥ. ὁ δ' ἐμὸς γε τελέους ἑπτὰ μῆνας ἐν Πύλῳ.
- ΛΑ. ὁ δ' ἐμὸς γα, κἂν ἐκ τᾶς ταγᾶς ἔλῃ ποκά, 105  
πορπακισάμενος φροῦδος ἀμπτάμενος ἔβα.
- ΛΥ. ἀλλ' οὐδὲ μοιχοῦ καταλέλειπται φεισάλυξ.  
ἐξ οὗ γὰρ ἡμᾶς προῦδοσαν Μιλήσιοι,  
οὐκ εἶδον οὐδ' ὄλισβον ὀκτωδάκτυλον,

<sup>a</sup> The words apply in a secondary sense to a woman; *πεδίον* = the groin, *βληχῶ* = *τὴν τρίχα*, the hair being plucked out. *βληχῶ* or *βλήχων* also means pennyroyal, a common product of the Boeotian plain.

<sup>b</sup> *χαῖα* = *ἀγαθή*: Schol.

<sup>c</sup> The last two words in the Greek are accompanied by touches.

THE LYSISTRATA, 88-109

- CA. A very lovely land,  
Well cropped, and trimmed, and spruce with penny  
royal.<sup>a</sup>
- LY. And who's the next ?
- LA. A bonnie burdie <sup>b</sup> she,  
She's a Corinthian lassie.
- LY. Ay, by Zeus,  
And so she is. A bonnie lass, indeed.<sup>c</sup>
- LA. But wha ha' ca'ed thegither <sup>d</sup> a' thae thrangs  
O' wenches ?
- LY. I did.
- LA. Did ye noo ? then tell <sup>e</sup> us  
What 'tis a' for.
- LY. O yes, my dear, I will.
- MY. Ay, surely : tell us all this urgent business.
- LY. O yes, I'll tell you now ; but first I'd ask you  
One simple question.
- MY. Ask it, dear, and welcome.
- LY. Do ye not miss the fathers of your babes,  
Always on service ? well I wot ye all  
Have got a husband absent at the wars.
- CA. Ay, mine, worse luck, has been five months away  
In Thracian quarters, watching Euerates.<sup>f</sup>
- MY. And mine's been stationed seven whole months at Pylus.
- LA. An' my gude mon nae suner comes <sup>g</sup> frae war  
Than he straps targe an' gangs awa' again.
- LY. No husbands now, no sparks, no anything.  
For ever since Miletus played us false,<sup>h</sup>  
We've had no joy, no solace, none at all.<sup>i</sup>

<sup>a</sup> συναλλαξε = συνηλίσσε.

<sup>c</sup> μίσιδδε = μίθιζε : δδ - ζ.

<sup>f</sup> Circumstances unknown.

<sup>g</sup> ἔλσῃ - ἔλθῃ.

<sup>h</sup> " Miletus had fallen away from Athens in the preceding summer (Thuc. viii. 17) " : R.

<sup>i</sup> A play on σικίνη ἐπικουρία, a useless support, and the αἰδοῦα δερμάτινα.

# ARISTOPHANES

- ὅς ἦν ἂν ἡμῖν σκυτίνη ῥικουρία. 110  
 ἐθέλοιτ' ἂν οὖν, εἰ μηχανὴν εὖροιμ' ἐγώ,  
 μετ' ἐμοῦ καταλύσαι τὸν πόλεμον;
- ΜΤ. νῆ τὸ θεώ.  
 ἐγὼ μὲν ἂν κἂν εἴ με χρεΐη τοῦγκυκλον  
 τουτὶ καταθεῖσαν ἐκπιεῖν αὐθημερόν.
- ΚΑ. ἐγὼ δέ γ' ἂν κἂν ὥσπερ εἰ ψῆτταν δοκῶ 115  
 δοῦν' ἂν ἐμαυτῆς παρταμοῦσα θῆμις.
- ΛΑ. ἐγὼ δὲ καὶ κα ποττὸ Ταῦγετόν γ' ἄνω  
 ἔλσοιμ', ὅπα μέλλοιμί γ' εἰράναν ἰδεῖν.
- ΛΤ. λέγοιμ' ἂν· οὐ δεῖ γὰρ κεκρύφθαι τὸν λόγον.  
 ἡμῖν γάρ, ὦ γυναῖκες, εἴπερ μέλλομεν 120  
 ἀναγκάσειν τοὺς ἄνδρας εἰρήνην ἄγειν,  
 ἀφεκτέ' ἐστὶ—
- ΚΑ. τοῦ; φράσον.
- ΛΤ. ποιήσεται οὖν;  
 ΚΑ. ποιήσομεν, κἂν ἀποθανεῖν ἡμᾶς δέη.  
 ΛΤ. ἀφεκτέα τοίνυν ἐστὶν ἡμῖν τοῦ πέους.  
 τί μοι μεταστρέφεσθε; ποῖ βαδίζετε; 125  
 αὐται, τί μοι μυᾶτε κἂν ανεύετε;  
 τί χρώς τέτραπται; τί δάκρυον κατεΐβεται;  
 ποιήσεται, ἢ οὐ ποιήσεται; ἢ τί μέλλετε;
- ΜΤ. οὐκ ἂν ποιήσαιμ', ἀλλ' ὁ πόλεμος ἐρπύτω.
- ΚΑ. μὰ Δί' οὐδ' ἐγὼ γάρ, ἀλλ' ὁ πόλεμος ἐρπύτω. 130
- ΛΤ. ταυτὶ σὺ λέγεις, ὦ ψῆττα; καὶ μὴν ἄρτι γε  
 ἔφησθα σαυτῆς κἂν παρατεμεῖν θῆμις.
- ΚΑ. ἀλλ' ἀλλ' ὅ τι βούλει· κἂν με χρῆ, διὰ τοῦ πυρὸς  
 ἐθέλω βαδίζειν· τοῦτο μᾶλλον τοῦ πέους.  
 οὐδὲν γὰρ οἶον, ὦ φίλη Λυσιστράτη. 135
- ΛΤ. τί δαὶ σύ;

# THE LYSISTRATA, 110-136

So will you, will you, if I find a way,  
Help me to end the war ?

MY. Ay, that we will.

I will, be sure, though I'd to fling me down  
This mantling shawl, and have a bout of—drinking <sup>a</sup>

CA. And I would cleave my very self in twain  
Like a cleft turbot,<sup>b</sup> and give half for Peace.

LA. An' I, to glint at Peace again, wad specl  
Up to the tap rig o' Taygety.

LY. I'll tell you now : 'tis meet ye all should know.  
O ladies ! sisters ! if we really mean  
To make the men make Peace, there's but one way,  
We must abstain—

MY. Well ! tell us.

LY. Will ye do it ?

MY. Do it ? ay, surely, though it cost our lives.

LY. We must abstain—each—from the joys of Love.  
How ! what ! why turn away ? where are ye going ?  
What makes you pout your lips, and shake your heads ?  
What brings this falling tear, that changing colour ?  
Will ye, or will ye not ? What mean ye, eh ?

MY. I'll never do it. Let the war go on.

CA. Zeus ! nor I either. Let the war go on.

LY. You, too, Miss Turbot ? you who said just now  
You'd cleave, for Peace, your very self in twain ?

CA. Ask anything but this. Why, if needs be,  
I'd walk through fire : only, not give up Love.  
There's nothing like it, dear Lysistrata.

LY. And what say you ?

<sup>a</sup> “ ‘ Fighting ’ was the word expected ; but Aristophanes is, throughout this scene, playing upon the alleged bibulous propensities of Athenian women ” : R.

<sup>b</sup> Alluding to the belief that two flat fishes were really but one, cut in halves.

# ARISTOPHANES

- ΜΤ. καὶ γὰρ βούλομαι διὰ τοῦ πυρός.  
 ΑΥ. ὦ παγκατάπυγον θῆμέτερον ἅπαν γένος.  
 οὐκ ἔτος ἀφ' ἡμῶν εἰσιν αἱ τραγωδίαί.  
 οὐδὲν γὰρ ἔσμεν πλὴν Ποσειδῶν καὶ σκάφη.  
 ἀλλ', ὦ φίλη Λάκαινα, σὺ γὰρ ἐὰν γένῃ 140  
 μόνη μετ' ἐμοῦ, τὸ πρᾶγμ' ἀνασωσαίμεσθ' ἔτ' ἂν,  
 ξυμψήφισαί μοι.
- ΛΑ. χαλεπὰ μὲν ναὶ τῷ σιῶ  
 γυναικας ὑπνῶν ἔστ' ἄνευ ψωλᾶς, μόνας.  
 ὅμως γὰρ μάν· δεῖ τᾶς γὰρ εἰράνας μάλ' αὖ.  
 ΑΥ. ὦ φιλτάτη σὺ καὶ μόνη τούτων γυνή. 145  
 ΚΑ. εἰ δ' ὥς μάλιστ' ἀπεχοίμεθ' οὐ σὺ δὴ λέγεις,  
 ὃ μὴ γένοιτο, μᾶλλον ἂν διὰ τουτογὶ  
 γένοιτ' ἂν εἰρήνη;
- ΑΥ. πολὺ γε νῆ τῷ θεῷ.  
 εἰ γὰρ καθοίμεθ' ἔνδον ἐντετριμμέναι  
 κἂν τοῖς χιτωνίοισι τοῖς ἀμοργίνοις 150  
 γυμναὶ παρίοιμεν, δέλτα παρατετιλμέναι,  
 στύουσιν δ' ἄνδρες κάπιθυμοῖεν πλεκοῦν,  
 ἡμεῖς δὲ μὴ προσίοιμεν, ἀλλ' ἀπεχοίμεθα,  
 σπονδὰς ποιήσαιντ' ἂν ταχέως, εὖ οἶδ' ὅτι.
- ΛΑ. ὁ γὰρ Μενέλαος τᾶς Ἑλένας τὰ μάλ' αὖ πα 155  
 γυμνὰς παρενιδὼν ἐξέβαλ', οἶω, τὸ ξίφος.  
 ΚΑ. τί δ', ἦν ἀφίωσ' ἄνδρες ἡμᾶς, ὦ μέλε;
- ΑΥ. τὸ τοῦ Φερεκράτους, κύνα δέρειν δεδαρμένην.  
 ΚΑ. φλυαρία ταῦτ' ἐστὶ τὰ μεμιμημένα.  
 ἐὰν λαβόντες δ' ἐς τὸ δωμάτιον βία 160  
 ἔλκωσιν ἡμᾶς;
- ΑΥ. ἀντέχου σὺ τῶν θυρῶν.

<sup>a</sup> Alluding to the *Tyro* of Sophocles, lately acted: Tyro, daughter of Salmooneus, bore twin sons to Poseidon, and then exposed them in a σκάφη.



## THE LYSISTRATA, 136-161

I'd liefer walk through fire.

O women ! women ! O our frail, frail sex !  
 No wonder tragedies are made from us.  
 Always the same : nothing but loves and cradles."  
 O friend ! O Lampito ! if you and I  
 Are of one mind, we yet may pull things through ;  
 Won't *you* vote with me, dear ?

Haith, by the Twa',

'Tis sair to bide your lane, withouten men.  
 Still it maun be : we maun hae Peace, at a' risks.  
 O dearest friend ; my one true friend of all.  
 Well, but suppose we do the things you say,  
 Pray Heaven avert it, but put case we do,  
 Shall we be nearer Peace ?

Much, much, much nearer.

For if we women will but sit at home,  
 Powdered and trimmed, clad in our daintiest lawn,  
 Employing all our charms, and all our arts  
 To win men's love, and when we've won it, then  
 Repel them, firmly, till they end the war,  
 We'll soon get Peace again, be sure of that.  
 Sae Menelaus, when he glowered, I ween,  
 At Helen's breastie, coost his glaive awa'.<sup>b</sup>  
 Eh, but suppose they leave us altogether ?  
 O, faddle ! then we'll find some substitute.<sup>c</sup>

<sup>b</sup> After the fall of 'Troy, Menelaus, about to slay Helen, is softened by the sight of her beauty. See Tennyson's *cretinus*.

<sup>c</sup> Lines 158-163 are: "Then, as P. said, *canem excoriatum oriare*." "Those imitations are rubbish. But what if they ig us into the room by force?" "(ling to the door." "What hey beat us?" "Yield with a bad grace, for there is no pleasure what is taken by force."--Pherecrates is unknown. The words α δ. were used as a proverb ἐπὶ τῶν μάρτην ποιοῦντων, but there a reference to the *penis coriaceus* of 109.

# ARISTOPHANES

ΚΑ. ἐὰν δὲ τύπτωσιν, τί;

ΛΥ. παρέχειν χρή κακῶς.

οὐ γὰρ ἔνι τούτοις ἡδονὴ τοῖς πρὸς βίαν.  
καῶλως ὀδυνᾶν χρή· καμέλει ταχέως πάνυ  
ἀπεροῦσιν. οὐ γὰρ οὐδέποτε εὐφρανθήσεται 165  
ἀνὴρ, ἐὰν μὴ τῇ γυναικὶ συμφέρῃ.

ΚΑ. εἴ τοι δοκεῖ σφῶν ταῦτα, χῆμῖν ξυνδοκεῖ.

ΛΑ. καὶ τῶς μὲν ἀμῶν ἀνδρας ἀμέες πείσομες  
παντὰ δικαίως ἄδολον εἰράναν ἄγειν·  
τὸν τῶν Ἀσαναίων γὰρ μὰν ῥυάχεται 170  
πᾶ καὶ τις ἂν πείσειεν αὐτὸν μὴ πλαδδίην;

ΛΥ. ἡμεῖς ἀμέλει σοι τά γε παρ' ἡμῖν πείσομεν.

ΛΑ. οὐχ ἄς πόδας κ' ἔχωντι ταῖς τριήρεσιν  
καὶ τὰργύριον τῷβυσσον ἢ παρὰ τῇ σιῶ.

ΛΥ. ἀλλ' ἔστι καὶ τοῦτ' εὖ παρεσκευασμένον· 175  
καταληψόμεθα γὰρ τὴν ἀκρόπολιν τήμερον.  
ταῖς πρεσβυτάταις γὰρ προστέτακται τοῦτο δρᾶν,  
ἕως ἂν ἡμεῖς ταῦτα συντιθώμεθα,  
θύειν δοκούσαις καταλαβεῖν τὴν ἀκρόπολιν.

ΛΑ. πάντ' εὖ κ' ἔχοι, καὶ τῇδε γὰρ λέγεις καλῶς. 180

ΛΥ. τί δῆτα ταῦτ' οὐχ ὥς τάχιστα, Λαμπιτοῖ,  
ξυνωμόσαμεν, ὅπως ἂν ἀρρήκτως ἔχῃ;

ΛΑ. ἀρφαίει μὰν τὸν ὄρκον, ὥς ὁμιώμεθα.

ΛΥ. καλῶς λέγεις. ποῦ 'σθ' ἡ Σκύθαινα; ποῖ βλέπεις;  
θεὸς ἐς τὸ πρόσθεν ὑπτίαν τὴν ἀσπίδα, 185  
καὶ μοι δότω τὰ τόμιά τις.

ΚΑ. Λυσιστράτη,

τίν' ὄρκον ὀρκώσεις ποθ' ἡμᾶς;

ΛΥ. ὄντινα;

# THE LYSISTRATA, 162-187

- CA. If they try force ?  
 LY. They'll soon get tired of that  
 If we keep firm. Scant joy a husband gets  
 Who finds himself at discord with his wife.
- CA. Well, then, if so you wish it, so we'll have it.
- LA. An' our gude folk we'se easily persuade  
 To keep the Peace wi' never a thocht o' guile :  
 But your Athanian hairumscairum callants  
 Wha sall persuade *them* no to play the fule ?
- LY. O we'll persuade our people, never fear.
- LA. Not while ye've gat thae gallies rigged sae trim,  
 An' a' that rowth o' siller nigh the Goddess.<sup>a</sup>
- LY. O but, my dear, we've taken thought for that :  
 This very morn we seize the Acropolis.  
 Now, whilst we're planning and conspiring here,  
 The elder women have the task assigned them,  
 Under pretence of sacrifice, to seize it.
- LA. A' will gae finely, an' ye talk like that.
- LY. Then why not, Lampito, at once combine  
 All in one oath, and clench the plot securely ?
- LA. Weel, you propound the aith, an' we'se a' tak' it.
- LY. Good ; now then, Scythianess,<sup>b</sup> don't stand there  
 gaping.  
 Quick, set a great black shield here, hollow  
 upwards,  
 And bring the sacrificial bits.
- CA. And how  
 Are we to swear, Lysistrata ?
- LY. We'll slay

<sup>a</sup> A reserve of 1000 talents set aside for pressing emergency (Thuc. ii. 24). It was now proposed (Thuc. viii. 15) to use this in building a fleet to replace the ships lost at Syracuse.

<sup>b</sup> Scythian archers were employed in Athens as police ; the women have therefore a Scythianess.

## ARISTOPHANES

εἰς ἀσπίδ', ὥσπερ, φάσ', ἐν Αἰσχύλῳ ποτέ,  
μηλοσφαγούσας.

KA. μὴ σύ γ', ὦ Λυσιστράτη,  
εἰς ἀσπίδ' ὁμόοσης μηδὲν εἰρήνης πέρι.

ΛΤ. τίς ἂν οὖν γένοιτ' ἂν ὄρκος;

ΚΑ. εἰ λευκὸν ποθεν  
ἵππον λαβοῦσαι τόμιον ἐκτεμοίμεθα.

ΛΥ. ποῖ λευκὸν ἵππον;

ΚΑ. ἀλλὰ πῶς ὁμούμεθα  
ἡμεῖς;

ΜΤ. " ἐγώ σοι νῆ Δί', ἣν βούλη, φράσω.

θεῖσαι μέλαιναν κύλικα μεγάλην ὑπτίαν, 195  
 μηλοσφαγοῦσαι Θάσιον οἴνου σταμνίον,  
 ὁμόσωμεν ἐς τὴν κύλικα μὴ 'πιχεῖν ὕδωρ.

ΛΑ. *φῑῦ δᾱ, τὸν ὄρκον ἄφατον ὡς ἐπαινίῳ.*

ΛΥ. φερέτω κύλικά τις ἔνδοθεν καὶ σταμνίον.

ΚΑ. ὦ φίλταται γυναῖκες, ὁ κεραμῶν ὅσος. 200  
ταύτην μὲν ἂν τις εὐθὺς ἥσθείη λαβών.

ΔΥ. καταθείσα ταύτην προσλαβοῦ μοι τοῦ κάπρου.  
δέσποινα Πειθοῖ καὶ κύλιξ φιλοτησία,  
τὰ σφάγια δέξαι ταῖς γυναιξὶν ἑυμενής.

ΚΑ. εὐχρων γε θαῖμα κάποπυτίζει καλῶς. 201

ΛΑ. καὶ μὰν ποτόδδδδδ γ' ἀδὺ νὰὶ τὸν Κάστορα.

ΜΥ. ἐὰντε' πρώτην μ', ὦ γυναῖκες, ὀμνύναι.

ΚΑ. μὰ τὴν Ἀφροδίτην οὐκ, εἰάν γε μὴ λάχῃς.

<sup>a</sup> Aesch. *Septem* 42 ταυροσφαγούντες ἐς μελάνδρον σάκος. "The substitution of *μηλοσφαγούντες* for *ταυροσφαγούντες*, if not a mere inadvertence, is probably due to the double meaning of *ταῦρος* (217) and *μῆλον* (155)." <sup>b</sup> See note on 59.

<sup>6</sup> The Scythians used a large cup, mingling wine and blood: Herod. iv. 70. The end of the oath is a surprise for their especial purpose ἀπ' αἵματος, etc.

<sup>d</sup> *A maiden brings out a jar of wine and an immense cup.*

# THE LYSISTRATA, 188-218

(Like those Seven Chiefs in Aeschylus)<sup>a</sup> a lamb  
Over a shield.

CA. Nay, when our object's Peace,  
Don't use a shield, Lysistrata, my dear.

LY. Then what shall be the oath?

CA. Could we not somehow  
Get a grey mare,<sup>b</sup> and cut her up to bits?

LY. Grey mare, indeed!

CA. Well, what's the oath will suit  
Us women best?

MY. I'll tell you what I think.

Let's set a great black cup here, hollow upwards:<sup>c</sup>  
Then for a lamb we'll slay a Thasian wine-jar,  
And firmly swear to—pour no water in.

LA. Hech, the braw aith! my certie, hoo I like it.

LY. O yes, bring out the wine-jar and the cup.<sup>d</sup>

CA. La! here's a splendid piece of ware, my dears.  
Now that's a cup 'twill cheer one's heart to take.

LY. (*to the servant*) Set down the cup, and take the victim  
boar.<sup>e</sup>

O Queen Persuasion, and O Loving Cup,  
Accept our offerings, and maintain our cause!<sup>f</sup>

CA. 'Tis jolly coloured blood, and spirts out bravely.<sup>g</sup>

LA. Ay, an' by Castor, vera fragrant too!

MY. Let *me* swear first, my sisters?

CA. Yes, if *you*  
Draw the first lot; not else, by Aphrodite.<sup>h</sup>

<sup>a</sup> "She means the Wine-jar, but she speaks of it as a victim whose blood is about to be shed": R.

<sup>f</sup> *The servant pours the wine into the cup, the women all pressing round to see.*

<sup>g</sup> She uses a sacrificial formula: Schol. ποτὶδδὲι προσήκει.

<sup>h</sup> "Since the first to swear would have the first drink": Schol. At a symposium, the president was determined by lot, and sometimes the order of drinking.

# ARISTOPHANES

ΛΥ. λάζυσθε πᾶσαι τῆς κύλικος, ὦ Λαμπιτοῖ·  
 λεγέτω δ' ὑπὲρ ὑμῶν μί' ἄπερ ἂν καγὼ λέγω· 210  
 ὑμεῖς δ' ἐπομείσθε ταῦτά καμπεδώσετε.

Οὐκ ἔστιν οὐδεὶς οὐδὲ μοιχὸς οὐδ' ἀνὴρ  
 ΚΑ. οὐκ ἔστιν οὐδεὶς οὐδὲ μοιχὸς οὐδ' ἀνὴρ  
 ΛΥ. ὅστις πρὸς ἐμέ πρόσεισιν ἔστυκώς. λέγε. 215  
 ΚΑ. ὅστις πρὸς ἐμέ πρόσεισιν ἔστυκώς. παπαί,  
 ὑπολύεται μου τὰ γόνατ', ὦ Λυσιστράτη.  
 ΛΥ. οἴκοι δ' ἀταυρώτῃ διάξω τὸν βίον  
 ΚΑ. οἴκοι δ' ἀταυρώτῃ διάξω τὸν βίον  
 ΛΥ. κροκωτοφοροῦσα καὶ κεκαλλωπισμένη, 220  
 ΚΑ. κροκωτοφοροῦσα καὶ κεκαλλωπισμένη,  
 ΛΥ. ὅπως ἂν ἀνὴρ ἐπιτυφῇ μάλιστά μου·  
 ΚΑ. ὅπως ἂν ἀνὴρ ἐπιτυφῇ μάλιστά μου·  
 ΛΥ. κοῦδέποθ' ἐκοῦσα τᾶνδρὶ τῷ μῶ πείσομαι.  
 ΚΑ. κοῦδέποθ' ἐκοῦσα τᾶνδρὶ τῷ μῶ πείσομαι. 225  
 ΛΥ. εἰάν δέ μ' ἄκουσαν βιάζεται βία,  
 ΚΑ. εἰάν δέ μ' ἄκουσαν βιάζεται βία,  
 ΛΥ. κακῶς παρέξω κοῦχὶ προσκινήσομαι.  
 ΚΑ. κακῶς παρέξω κοῦχὶ προσκινήσομαι.  
 ΛΥ. οὐ πρὸς τὸν ὄροφον ἀνατενῶ τὰ Περσικά.  
 ΚΑ. οὐ πρὸς τὸν ὄροφον ἀνατενῶ τὰ Περσικά. 230  
 ΛΥ. οὐ στήσομαι λέαιν' ἐπὶ τυροκνήστιδος.  
 ΚΑ. οὐ στήσομαι λέαιν' ἐπὶ τυροκνήστιδος.  
 ΛΥ. ταῦτ' ἐμπεδοῦσα μὲν πίοιμι' ἐντευθενί·  
 ΚΑ. ταῦτ' ἐμπεδοῦσα μὲν πίοιμι' ἐντευθενί·  
 ΛΥ. εἰ δὲ παραβαίην, ὕδατος ἐμπλήθ' ἢ κύλιξ. 235  
 ΚΑ. εἰ δὲ παραβαίην, ὕδατος ἐμπλήθ' ἢ κύλιξ.

ΛΥ. ξυνεπόμνυθ' ὑμεῖς ταῦτα πᾶσαι;  
 ΜΥ. νῆ Δία.

ΛΥ. φέρ' ἐγὼ καθαγίσω τήνδε.

# THE LYSISTRATA, 209-238

LY. All place your hands upon the wine-cup : so.  
 One, speak the words, repeating after me.  
 Then all the rest confirm it. Now begin.

I will abstain from Love and Love's delights.<sup>a</sup>  
 CA. *I will abstain from Love and Love's delights.*  
 LY. And take no pleasure though my lord invites.  
 CA. *And take no pleasure though my lord invites.*  
 LY. And sleep a vestal all alone at nights.  
 CA. *And sleep a vestal all alone at nights.*  
 LY. And live a stranger to all nuptial rites.  
 CA. *And live a stranger to all nuptial rites.*  
 I don't half like it though, Lysistrata.  
 LY. I will abjure the very name of Love.  
 CA. *I will abjure the very name of Love.*  
 LY. So help me Zeus, and all the Powers above.  
 CA. *So help me Zeus, and all the Powers above.*  
 LY. If I do this, my cup be filled with wine.  
 CA. *If I do this, my cup be filled with wine.*  
 LY. But if I fail, a water draught be mine.  
 CA. *But if I fail, a water draught be mine.*

LY. You all swear this ?

MY. O yes, my dear, we do.

LY. I'll now consume these fragments.<sup>b</sup>

<sup>a</sup> 212-233 Nemo est sive adulter sive vir qui mihi ad amorem paratus appropinquabit: (—papa, genua mihi solvuntur, Lysistrata!)—et domi casta vitam degam, croceum gerens vestimentum et ornatissima, ut vir meus quam maxime ardeat, et numquam libens morem viro geram, et si invitae vinum adhibebit, vix dabo et motu non subsequar: non ad lectum crepidulas extendam, non stabo ut leaena supra radulam [σχήμα οὐροντας, τετραποδῶν P. 896. τυρόκηστις is a "cheese-grater," but these were very dissimilar to our "graters," being a sort of knife with a bronze or ivory handle, and it was common to carve figures of animals on such handles].

<sup>b</sup> *Lysistrata takes the wine-cup in her hand.*

# ARISTOPHANES

- KA. τὸ μέρος γ', ὦ φίλη,  
ὅπως ἂν ὦμεν εὐθύς ἀλλήλων φίλοι.
- ΛΑ. τίς ὠλολυγά;
- ΛΥ. τοῦτ' ἐκεῖν' οὐγὰρ 'λεγον. 240  
αἱ γὰρ γυναῖκες τὴν ἀκρόπολιν τῆς θεοῦ  
ἤδη κατειλήφασιν. ἀλλ', ὦ Λαμπιτοῖ,  
σὺ μὲν βάδιζε καὶ τὰ παρ' ὑμῶν εἰ τίθει,  
τασδὶ δ' ὁμήρους κατάλιφ' ἡμῖν ἐνθάδε.  
ἡμεῖς δὲ ταῖς ἀλλαισι ταῖσιν ἐν πόλει 245  
ξυνεμβάλωμεν εἰσιοῦσαι τοὺς μοχλοὺς.
- KA. οὐκουν ἐφ' ἡμᾶς ξυμβοηθήσεν οἶει  
τοὺς ἀνδρας εὐθύς;
- ΛΥ. ὀλίγον αὐτῶν μοι μέλει.  
οὐ γὰρ τοσαύτας οὐδ' ἀπειλὰς οὐδὲ πῦρ  
ἤξουσ' ἔχοντες ὥστ' ἀνοῖξαι τὰς πύλας 250  
ταύτας, ἐὰν μὴ 'φ' οἷσιν ἡμεῖς εἵπομεν.
- KA. μὰ τὴν Ἀφροδίτην οὐδέποτε γ'. ἄλλως γὰρ ἂν  
ἄμαχοι γυναῖκες καὶ μιαραὶ κεκλήμεθ' ἂν.

## ΧΟΡΟΣ ΓΕΡΟΝΤΩΝ.

- χώρει, Δράκης, ἡγοῦ βάδην, εἰ καὶ τὸν ὦμον ἀλγείς  
κορμοῦ τοσούτονι βάρος χλωρᾶς φέρων ἐλάας. 255  
ἦ πόλλ' ἄελλτ' ἔνεστιν ἐν τῷ μακρῷ βίῳ, φεῦ,  
ἐπεὶ τίς ἂν ποτ' ἤλπισ', ὦ Στρυμόδωρ, ἀκοῦσαι  
γυναῖκας, ἃς ἐβόσκομεν 260  
κατ' οἶκον ἐμφανὲς κακόν,  
κατὰ μὲν ἄγιον ἔχειν βρέτας,

<sup>a</sup> A sound of persons cheering is heard in the distance.

<sup>b</sup> The crowd now disperses: Lampito leaving for her homeward journey, and the others disappearing through the gates of the Propylaea. After a pause the Chorus of Men are seen slowly approaching from the Lower City. They are carrying heavy





# ARISTOPHANES

κατά τ' ἀκρόπολιν ἐμὰν λαβεῖν,  
μοχλοῖς δὲ καὶ κλήθροισιν  
τὰ προπύλαια πακτοῦν;

ἀλλ' ὥς τάχιστα πρὸς πόλιν σπεύσωμεν, ὦ Φιλοῦργε, 265  
ὅπως ἂν αὐταῖς ἐν κύκλῳ θέντες τὰ πρέμνα ταυτί,  
ὅσαι τὸ πρᾶγμα τοῦτ' ἐνεστήσαντο καὶ μετῆλθον,  
μίαν πυρὰν νήσαντες ἐμπρήσωμεν αὐτόχειρες  
πάσας ὑπὸ ψήφου μιᾶς, πρώτην δὲ τὴν Λύκωνος. 270  
οὐ γὰρ μὰ τὴν Δήμητρ' ἐμοῦ ζῶντος ἐγχανοῦνται·  
ἐπεὶ οὐδὲ Κλεομένης, ὃς αὐτὴν κατέσχε πρῶτος,

ἀπῆλθεν ἀψάλακτος, ἀλλ'  
ὅμως Λακωνικὸν πνέων  
ῥῆτο θῶπλα παραδοὺς ἐμοί,  
σμικρὸν ἔχων πάνυ τριβώνιον,  
πινῶν, ῥυπῶν, ἀπαράτιλτος,  
ἐξ ἐτῶν ἄλουτος. 275

οὕτως ἐπολιόρκησ' ἐγὼ τὸν ἄνδρ' ἐκεῖνον ὡμῶς  
ἐφ' ἑπτακαίδεκ' ἀσπίδων πρὸς ταῖς πύλαις καθεύδων.  
τασδὶ δὲ τὰς Εὐριπίδῃ θεοῖς τε πᾶσιν ἐχθρὰς  
ἐγὼ οὐκ ἄρα σχήσω παρὼν τολμήματος τοσοῦτου;  
μὴ νῦν ἔτ' ἐν τῇ τετραπόλει τοῦμὸν τροπαῖον εἶη. 280

ἀλλ' αὐτὸ γάρ μοι τῆς ὁδοῦ [στρ.

<sup>a</sup> Rhodia (Schol.), an infamous woman.

<sup>b</sup> The story is told by Herodotus, v. 72. He had been invited to Athens to resist the reforms of Cleisthenes, and took refuge on the Acropolis. The "six years" is a comic exaggeration for two days.



# ARISTOPHANES

λοιπόν ἐστι χωρίον  
τὸ πρὸς πόλιν, τὸ σιμόν, οἱ σπουδὴν ἔχω.  
χῶπως ποτ' ἐξαμπρεύσομεν  
τοῦτ' ἄνευ κανθηλίου. 290

ὥς ἐμοῦ γε τῷ ξύλῳ τὸν ὤμον ἐξιπώκατον.  
ἀλλ' ὅμως βαδιστέον,  
καὶ τὸ πῦρ φυσητέον,  
μή μ' ἀποσβεσθὲν λάθῃ πρὸς τῇ τελευτῇ τῆς ὁδοῦ.  
(φυσᾷ τῷ στόματι.)

φῦ φῦ.  
ιοὺ ιοὺ τοῦ καπνοῦ. 295

ὥς δεινόν, ὠναξ Ἡράκλεις, [ἀντ.  
προσπεσόν μ' ἐκ τῆς χύτρας  
ὥσπερ κύων λυττώσα τῷ φθαλμῷ δάκνει.  
κᾶστιν γε Λήμνιον τὸ πῦρ  
τοῦτο πάσῃ μηχανῇ. 300

οὐ γὰρ ἂν ποθ' ὦδ' ὁδὰξ ἔβρυκε τὰς λήμας ἐμοῦ.  
σπεῦδε πρόσθεν ἐς πόλιν,  
καὶ βοήθει τῇ θεῷ,  
ἢ πότ' αὐτῇ μάλλον ἢ νῦν, ὦ Λάχης, ἀρήξομεν;  
φῦ φῦ.  
ιοὺ ιοὺ τοῦ καπνοῦ. 305

τουτὶ τὸ πῦρ ἐγρήγορεν θεῶν ἑκατι καὶ ζῆ.  
οὐκ οὐκ ἂν, εἰ τῷ μὲν ξύλῳ θείμεσθα πρῶτον αὐτοῦ,  
τῆς ἀμπέλου δ' ἐς τὴν χύτραν τὸν φανὸν ἐγκαθέντες  
ἄψαντες εἴτ' ἐς τὴν θύραν κριηδὸν ἐμπέσοιμεν;

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\* Lemnian fire is mentioned to make a play upon λήμαι.  
"The fire has bitten my λήμας (eyesores). It must be a Lemnian fire." The phrase Lemnian fire is supposed to have arisen from the volcano which once was active in the island.



# ARISTOPHANES

καὶ μὴ καλούντων τοὺς μοχλοὺς χαλῶσιν αἱ γυναῖκες, 310  
 ἐμπιπράναι χρή τὰς θύρας καὶ τῷ καπνῷ πιέζειν.  
 θώμεσθα δὴ τὸ φορτίον. φεῦ τοῦ καπνοῦ, βαβαιάξ.  
 τίς ξυλλάβοιτ' ἂν τοῦ ξύλου τῶν ἐν Σάμῳ στρατηγῶν;  
 ταυτὶ μὲν ἤδη τὴν ῥάχιν θλίβοντά μου πέπαιται.  
 σὸν δ' ἐστὶν ἔργον, ὦ χύτρα, τὸν ἄνθρακ' ἐξεγείρειν, 315  
 τὴν λαμπάδ' ἡμμένην ὅπως πρῶτιστ' ἐμοὶ προσοίσεις.  
 δέσποινα Νίκη ξυγγενοῦ, τῶν τ' ἐν πόλει γυναικῶν  
 τοῦ νῦν παρεστῶτος θράσους θέσθαι τροπαῖον ἡμᾶς.

ΧΟΡΟΣ ΓΥΝΑΙΚΩΝ.

· λινὺν δοκῶ μοι καθορᾶν καὶ καπνόν, ὦ γυναῖκες,  
 ὥσπερ πυρὸς καομένου· σπευστέον ἐστὶ θᾶπτον. 320

πέτου πέτου, Νικοδίκη, [στρ.  
 πρὶν ἐμπεπρῆσθαι Καλύκην  
 τε καὶ Κρίτυλλαν περιφυσήτω  
 ὑπὸ τε νόμων ἀργαλέων  
 ὑπὸ τε γερόντων ὀλέθρων. 325

ἀλλὰ φοβοῦμαι τόδε. μῶν ὑστερόπους βοηθῶ;  
 νῦν δὴ γὰρ ἐμπλησαμένη τὴν ὑδρίαν κνεφαία  
 μόγισ ἀπὸ κρήνης ὑπ' ὄχλου καὶ θορύβου καὶ πατά-  
 γου χυτρείου,

<sup>a</sup> Samos was the Athenian headquarters at this time.

<sup>b</sup> "As they approach the Acropolis they have full in view the Temple of the Wingless Victory, otherwise Athene Nike": R.

<sup>c</sup> During the last few lines the Men have been completing their preparations, and the air above them is now growing lurid with the smoke and the flame of their torches. As the Men relapse into silence, the voices of Women are heard in the distance. They come sweeping round from the north side of the Acropolis, carrying their pitchers of water, and singing, in turn, their entrance song. The two Choruses are for the present concealed from each other by the north-western angle of the Acropolis.

## THE LYSISTRATA, 310-329

And if our summons they reject,  
and keep the barriers shut,  
We'll burn the very doors with fire,  
and them with smoke we'll smother.  
So lay the burdens down. Pheugh! Pheugh!  
O how this smoke does bother!  
What general from the Samian<sup>a</sup> lines  
an active hand will lend us?  
Well, well, I'm glad my back is freed  
from all that weight tremendous.  
O pot, 'tis now your turn to help :  
O send a livelier jet  
Of flame this way, that I to-day  
the earliest light may get.  
O Victory, immortal Queen,<sup>b</sup>  
assist us Thou in rearing  
A trophy o'er these woman-hosts,  
so bold and domineering.<sup>c</sup>

CHORUS OF WOMEN.

Redly up in the sky  
the flames are beginning to flicker,  
Smoke and vapour of fire !  
come quicker, my friends, come quicker.  
Fly, Nicodice, fly,  
Else will Calyce burn,  
Else Critylla will die,  
Slain by the laws so stern,  
Slain by the old men's hate.  
Ah, but I fear ! I fear !

can it chance that I come too late?  
 Trouble it was, forsooth, before my jug I could fill,  
 All in the dusk of the morn,  
 at the spring by the side of the hill,<sup>d</sup>  
<sup>d</sup> The Enneacrounos.

## ARISTOPHANES

δούλησιν ὥστιζομένη  
στιγματίαις θ', ἀρπαλέως  
ἀραμένη, ταῖσιν ἐμαῖς  
δημότισιν καομέναις  
φέρουσ' ὕδωρ βοηθῶ. 330

ἤκουσα γὰρ τυφογέρον- [ἀντ. 335  
τας ἀνδρας ἔρρειν, στελέχη  
φέροντας, ὥσπερ βαλανεύσοντας,  
ὡς τριταλανταῖα βάρος,  
δεινά τ' ἀπειλοῦντας ἐπῶν,  
ὡς πυρὶ χρή τὰς μυσαρὰς γυναῖκας ἀνθρακεύειν. 340  
ἄς, ὦ θεά, μή ποτ' ἐγὼ πιμπραμένας ἴδοιμι,  
ἀλλὰ πολέμου καὶ μανιῶν ῥυσαμένας Ἑλλάδα  
καὶ πολίτας,

ἐφ' οἷσπερ, ὦ χρυσολόφα,  
σάς, πολιοῦχ', ἔσχον ἔδρας. 345  
καί σε καλῶ ξύμμαχον, ὦ  
Τριτογένει', ἣν τις ἐκεί-  
νας ὑποπίμπρησιν ἀνὴρ  
φέρειν ὕδωρ μεθ' ἡμῶν.  
ἔασον ὦ. τουτὶ τί ἦν; ὦνδρες πόνω πονηροί· 350  
οὐ γάρ ποτ' ἂν χρηστοί γ' ἔδρων, οὐδ' εὐσεβεῖς  
τάδ' ἄνδρες.

ΧΟ. ΓΕ. τουτὶ τὸ πρᾶγμ' ἡμῖν ἰδεῖν ἀπροσδόκητον ἦκει·  
ἔσμός γυναικῶν οὕτοσὶ θύρασιν αὖ βοηθεῖ.

ΧΟ. ΓΥ. τί βδύλλεθ' ἡμᾶς; οὐ τί που πολλὰ δοκοῦμεν  
εἶναι;

<sup>a</sup> A title of Athena.

<sup>b</sup> At this juncture the Women wheel round the corner of the Acropolis, and the two Choruses suddenly meet face to face.



THE LYSISTRATA, 329-354

What with the clatter of pitchers,  
The noise and press of the throng,  
Jostling with knaves and slaves,  
Till at last I snatched it along,  
Abundance of water supplying  
To friends who are burning and dying.

Yea, for hither, they state,  
Dotards are dragging, to burn us,  
Logs of enormous weight,  
Fit for a bath-room furnace,  
Vowing to roast and to slay  
Sternly the reprobate women.

O Lady, O Goddess, I pray,  
Ne'er may I see them in flames !

I hope to behold them with gladness,  
Hellas and Athens redeeming  
from battle and murder and madness.

This is the cause why they venture,  
Lady, thy mansions to hold,  
Tritogeneia,<sup>a</sup> Eternal  
Champion with helmet of gold !  
And O, if with fire men invade them,  
O help us with water to aid them.<sup>b</sup>

Stop ! easy all ! what have we here ?

(*To the men*) You vile, abandoned crew,  
No good and virtuous men, I'm sure,  
would act in the way you do.

M. CH. Hey, here's an unexpected sight !

hey, here's a demonstration !  
A swarm of women issuing out

with warlike preparation !

W. CH. Hallo, you seem a little moved !

does this one troop affright you ?

# ARISTOPHANES

- καὶ μὴν μέρος γ' ἡμῶν ὄρατ' οὐπω τὸ μυριοστόν. 355  
 XO. ΓΕ. ὦ Φαιδρία, ταύτας λαλεῖν ἐάσομεν τοσαντί;  
 οὐ περικατὰξαι τὸ ξύλον τύπτοντ' ἐχρήν τιν'  
 αὐτάς;  
 XO. ΓΓ. θώμεσθα δὴ τὰς κάλπιδας χήμεῖς χαμᾶζ',  
 ὅπως ἄν,  
 ἦν προσφέρῃ τὴν χεῖρά τις, μὴ τοῦτό μ'  
 ἐμποδίξῃ.  
 XO. ΓΕ. εἰ νῆ Δί' ἤδη τὰς γνάβους τούτων τις ἢ δις  
 ἢ τρίς 360  
 ἔκοψεν ὥσπερ Βουπάλου, φωνὴν ἄν οὐκ ἄν  
 εἶχον.  
 XO. ΓΓ. καὶ μὴν ἰδοὺ· παταξάτω· καὶ στᾶσ' ἐγὼ παρέξω,  
 κοῦ μή ποτ' ἄλλη σου κύων τῶν ὄρχεων  
 λάβηται.  
 XO. ΓΕ. εἰ μὴ σιωπήσει, θενῶν σου ἴκκοκκῶ τὸ γῆρας.  
 XO. ΓΓ. ἄπτου μόνον Στρατυλλίδος τῷ δακτύλῳ προσ-  
 ελθῶν. 365  
 XO. ΓΕ. τί δ', ἦν σποδῶ τοῖς κονδύλοις, τί μ' ἐργάσει  
 τὸ δεινόν;  
 XO. ΓΓ. βρύκουσά σου τοὺς πλεύμονας καὶ . . . ντερ'  
 ἐξαμήσω.  
 XO. ΓΕ. οὐκ ἔστ' ἀνὴρ Εὐριπίδου σοφώτερος ποιητής·  
 οὐδὲν γὰρ ὠδὶ θρέμῃ<sup>a</sup> ἀναιδὲς ἔστιν ὡς γυναῖκες.  
 XO. ΓΓ. αἰρώμεθ' ἡμεῖς θοῦδατος τὴν κάλπιν, ὦ  
 Ῥοδίππη. 370  
 XO. ΓΕ. τί δ', ὦ θεοῖς ἐχθρά, σὺ δεῦρ' ὕδωρ ἔχουσ'  
 ἀφίκου;

<sup>a</sup> "If we smite them on the cheek, as the iambic poet Hipponax, that *acer hostis Bupalus* (Hor. *Epod.* 6. 14), threatened in his lampoons to smite his unhappy antagonist": R.

<sup>b</sup> The words are not found in the extant plays of Euripides, but the sentiment is thoroughly Euripidean.

THE LYSISTRATA, 355-371

- You see not yet the myriadth part  
of those prepared to fight you.
- M. CH. Now, really, Phacdras, shall we stop  
to hear such odious treason ?  
Let's break our sticks about their backs,  
let's beat the jades to reason.
- W. CH. Hi, sisters, set the pitchers down,  
and then they won't embarrass  
Our nimble fingers, if the rogues  
attempt our ranks to harass.
- M. CH. I warrant, now, if twice or thrice  
we slap their faces neatly,  
That they will learn, like Bupalus,<sup>a</sup>  
to hold their tongues discreetly.
- W. CH. Well, here's my face : I won't draw back :  
now slap it if you dare,  
And I won't leave one ounce of you  
for other dogs to tear.
- M. CH. Keep still, or else your musty Age  
to very shreds I'll batter.
- W. CH. Now only touch Stratyllis, sir ;  
just lift one finger at her !
- M. CH. And what if with these fists, my love,  
I pound the wench to shivers ?
- W. CH. By Heaven, we'll gnaw your entrails out,  
and rip away your livers.
- M. CH. There is not than Euripides  
a bard more wise and knowing,  
For women ARE a shameless set,  
the vilest creatures going.<sup>b</sup>
- W. CH. Pick up again, Rhodippe dear,  
your jug with water brimming.
- M. CH. What made you bring that water here,  
you God-detested women ?

# ARISTOPHANES

- ΧΟ. ΓΥ. τί δαὶ σὺ πῦρ, ὦ τύμβ', ἔχων; ὥς σαυτὸν  
ἐμπυρεύσων;
- ΧΟ. ΓΕ. ἐγὼ μὲν, ἵνα νήσας πυρὰν τὰς σὰς φίλας  
ὑφάψω.
- ΧΟ. ΓΥ. ἐγὼ δέ γ', ἵνα τὴν σὴν πυρὰν τούτῳ κατα-  
σβέσαιμι.
- ΧΟ. ΓΕ. τοῦμόν σὺ πῦρ κατασβέσεις;
- ΧΟ. ΓΥ. τοῦργον τάχ' αὐτὸ δείξει. 375
- ΧΟ. ΓΕ. οὐκ οἶδά σ' εἰ τῇδ' ὥς ἔχω τῇ λαμπάδι σταθεύσω.
- ΧΟ. ΓΥ. εἰ ῥύμμα τυγχάνεις ἔχων, λουτρόν γ' ἐγὼ  
παρέξω.
- ΧΟ. ΓΕ. ἐμοὶ σὺ λουτρόν, ὦ σαπρά;
- ΧΟ. ΓΥ. καὶ ταῦτα νυμφικόν γε.
- ΧΟ. ΓΕ. ἤκουσας αὐτῆς τοῦ θράσους;
- ΧΟ. ΓΥ. ἐλευθέρα γάρ εἰμι.
- ΧΟ. ΓΕ. σχήσω σ' ἐγὼ τῆς νῦν βοῆς.
- ΧΟ. ΓΥ. ἀλλ' οὐκ ἔθ' ἡλιάξεις. 380
- ΧΟ. ΓΕ. ἔμπρησον αὐτῆς τὰς κόμας.
- ΧΟ. ΓΥ. σὸν ἔργον, ὦ 'χελῶε.
- ΧΟ. ΓΕ. οἴμοι τάλας.
- ΧΟ. ΓΥ. μῶν θερμόν ἦν;
- ΧΟ. ΓΕ. ποῖ θερμόν; οὐ παύσει; τί δρᾷς;
- ΧΟ. ΓΥ. ἄρδω σ', ὅπως ἂν βλαστάνῃς.
- ΧΟ. ΓΕ. ἀλλ' αὐδὸς εἰμ' ἤδη τρέμων. 385
- ΧΟ. ΓΥ. οὐκοῦν, ἐπειδὴ πῦρ ἔχεις,  
σὺ χλιανεῖς σεαυτόν.
- ΠΡΟΒΟΥΛΟΣ. ἄρ' ἐξέλαμψε τῶν γυναικῶν ἡ τρυφή

<sup>a</sup> "The name Achelous was used to denote *water* generally. The women are deluging their opponents with cold water from their pitchers": R.

# THE LYSISTRATA, 372-387

- W. CH. What made you bring that light, old Tomb ?  
to set *yourselves* afire ?
- M. CH. No, but to kindle for your friends  
a mighty funeral pyre.
- W. CH. Well, then, we brought this water here  
to put your bonfire out, sirs.
- M. CH. You put our bonfire out, indeed !
- W. CH. You'll see, beyond a doubt, sirs.
- M. CH. I swear that with this torch, offhand,  
I've half a mind to fry you.
- W. CH. Got any soap, my lad ? if so,  
a bath I'll soon supply you.
- M. CH. A bath for ME, you mouldy hag !
- W. CH. And that a bride-bath, too.
- M. CH. Zounds, did you hear her impudence ?
- W. CH. Ain't I freeborn as you ?
- M. CH. I'll quickly put a stop to this.
- W. CH. You'll judge no more, I vow !
- M. CH. Hi ! set the vixen's hair on fire.
- W. CH. Now, Achelous," now !
- M. CH. Good gracious !
- W. CH. What ! you find it hot ?
- M. CH. Hot ? murder ! stop ! be quiet !
- W. CH. I'm watering you, to make you grow.
- M. CH. I wither up from shivering so.
- W. CH. I tell you what : a fire you've got,  
So warm your members by it.<sup>b</sup>
- MAGISTRATE. Has then the women's wantonness blazed  
out,

<sup>b</sup> At this crisis the tumult is stayed for an instant by the appearance on the stage of a venerable official personage, one of the Magistrates who, after the Sicilian catastrophe, were appointed, under the name of Probuli, to form a Directory or Committee of Public Safety. He is attended by four Scythian archers, part of the ordinary police of the Athenian Republic. The Women retire into the background.

# ARISTOPHANES

- χῶ τυμπανισμὸς χοὶ πυκινοὶ Σαβάζιοι,  
 ὃ τ' Ἀδωνιασμὸς οὗτος οὐπὶ τῶν τεγῶν,  
 οὐ γὰρ ποτ' ὦν ἤκουον ἐν τῇ κκλησίᾳ; 390  
 ἔλεγεν δ' ὁ μὴ ὥρασι μὲν Δημόστρατος  
 πλεῖν εἰς Σικελίαν, ἢ γυνὴ δ' ὀρχουμένη,  
 "αἰαὶ Ἀδωνιν," φησὶν, ὁ δὲ Δημόστρατος  
 ἔλεγεν ὀπλίτας καταλέγειν Ζακυνθίων.  
 ἢ δ' ὑποπεπωκυῖ, ἢ γυνὴ πὶ τοῦ τέγουσ, 395  
 "κόπτεσθ' Ἀδωνιν," φησὶν. ὁ δ' ἐβιάζετο  
 ὁ θεοῖσιν ἐχθρὸς καὶ μιαρὸς Χολοζύγης.  
 τοιαῦτ' ἀπ' αὐτῶν ἐστὶν ἀκολαστάσματα.  
 ΧΟ. ΓΕ. τί δῆτ' ἄν, εἰ πύθοιο καὶ τὴν τῶνδ' ὕβριν;  
 αἱ τᾶλλα θ' ὕβρίκασι κακ τῶν καλπίδων 400  
 ἔλουσαν ἡμᾶς, ὥστε θαῖματίδια  
 σείειν πάρεστιν ὥσπερ ἐνεουρηκότας.  
 ΠΡΟ. νῆ τὸν Ποσειδῶ τὸν ἀλυκόν, δίκαιά γε.  
 ὅταν γὰρ αὐτοὶ ξυμπονηρενῶμεθα  
 ταῖσιν γυναιξὶ καὶ διδάσκωμεν τρυφᾶν, 405  
 τοιαῦτ' ἀπ' αὐτῶν βλαστάνει βουλευμάτα.  
 οἱ λέγομεν ἐν τῶν δημιουργῶν τοιαδί.  
 ᾧ χρυσοχόε, τὸν ὄρμον ὃν ἐπεσκεύασας,  
 ὀρχουμένης μου τῆς γυναικὸς ἐσπέρας  
 ἢ βάλανος ἐκπέπτωκεν ἐκ τοῦ τρήματος. 410  
 ἐμοὶ μὲν οὖν ἔστ' ἐς Σαλαμῖνα πλευστέα.  
 σὺ δ' ἦν σχολάσης, πάσῃ τέχνῃ πρὸς ἐσπέραν  
 ἐλθὼν ἐκείνῃ τὴν βάλανον ἐνάρμοσον.  
 ἕτερος δέ τις πρὸς σκυτοτόμον ταδί λέγει  
 νεανίαν καὶ πέος ἔχοντ' οὐ παιδικόν. 415

<sup>a</sup> Plutarch, in his *Life of Nicias* (chap. xiii.), describes these and similar omens of ill which preceded the Athenian expedition to

Their constant timbrels and Sabaziuses,  
 And that Adonis-dirge<sup>a</sup> upon the roof  
 Which once I heard in full Assembly-time.  
 'Twas when Demostratus (beshrew him) moved  
 To sail to Sicily : and from the roof  
 A woman, dancing, shrieked *Woe, woe, Adonis !*  
 And *he* proposed to enrol Zacynthian hoplites ;  
 And *she* upon the roof, the maudlin woman,  
 Cried *Wail Adonis !* yet he forced it through,  
 That God-detested, vile Ill-temprarian.<sup>b</sup>  
 Such are the wanton follies of the sex.

M. CH. What if you heard their insolence to-day,  
 Their vile, outrageous goings on ? And look,  
 See how they've drenched and soured us from  
 their pitchers,

Till we can wring out water from our clothes.<sup>c</sup>

MAG. Ay, by Poseidon,<sup>d</sup> and it serves us right.  
 'Tis all our fault : they'll never know their place,  
 These pampered women, whilst we spoil them so.  
 Hear how we talk in every workman's shop.  
*Goldsmith, says one, this necklace that you made,*  
*My gay young wife was dancing yester-eve,*  
*And lost, sweet soul, the fastening of the clasp ;*  
*Do please reset it, Goldsmith.<sup>e</sup> Or, again,*  
*O Shoemaker, my wife's new sandal pinches*

Sicily. And he also (chap. xii.) tells us that the orator Demostratus took a leading part in recommending that fatal measure.

<sup>b</sup> Demostratus was nicknamed *Βουζύργης* and A. alters this to *Χολοζύργης* because of his gloomy temper (*διὰ τὸ μελαγχολᾶν*) : Schol.

<sup>c</sup> ὥσπερ ἐν. = tamquam si in ea minxissent.

<sup>d</sup> τὸν ἁλικόν, the sea-god ; the Magistrate emphasizes this "because he is engaged in refitting the Navy and his mind is full of ships and seas" : R.

<sup>e</sup> Here follow ll. 411-13 : "I have to sail to Salamis ; if you have leisure, do not fail to visit her this evening and fit in the peg." A play on the two senses of *βάλανος*.

## ARISTOPHANES

ὡς σκυτοτόμε, τοῦ τῆς γυναικὸς μου ποδὸς  
τὸ δακτυλίδιον ἐμπιέζει τὸ ζυγόν,  
ἄθ' ἀπαλὸν ὄν· τοῦτ' οὖν σὺ τῆς μεσημβρίας  
ἐλθὼν χάλασον, ὅπως ἂν εὐρυτέρως ἔχη.  
τοιαυτ' ἀπήνητηκ' εἰς τοιαυτὰ πράγματα, 420  
ὅτε γ' ὦν ἐγὼ πρόβουλος, ἐκπορίσας ὅπως  
κωπῆς ἔσονται, τὰργυρίου νυνὶ δέον,  
ὑπὸ τῶν γυναικῶν ἀποκέκλεισμαι τῶν πυλῶν.  
ἀλλ' οὐδὲν ἔργον ἐστάναι. φέρε τοὺς μοχλοὺς  
ὅπως ἂν αὐτὰς τῆς ὕβρεως ἐγὼ σχέθω. 425  
τί κέχνηας, ὦ δύστηνε; ποῖ δ' αὖ σὺ βλέπεις,  
οὐδὲν ποιῶν ἀλλ' ἣ καπηλεῖον σκοπῶν;  
οὐχ ὑποβαλόντες τοὺς μοχλοὺς ὑπὸ τὰς πύλας  
ἐντεῦθεν ἐκμοχλεύσεται; ἐνθενδὶ δ' ἐγὼ  
συνεκμοχλεύσω.

Λγ. μηδὲν ἐκμοχλεύετε. 430

ἐξέρχομαι γὰρ αὐτομάτῃ. τί δεῖ μοχλῶν;  
οὐ γὰρ μοχλῶν δεῖ μᾶλλον ἢ νοῦ καὶ φρενῶν.  
ἄλῃθες, ὦ μιαιρὰ σύ; ποῦ 'σθ' ὁ τοξότης;  
ξυλλάμβαν' αὐτὴν κωπίσω τῷ χεῖρε δεῖ.

ΛΤ. εἴ τάρ' α νή τήν Ἄρτεμιν τήν χεῖρά μοι 435  
ἄκραν προσοίσει, δημόσιος ὦν κλαύσεται.

ΠΡΟ. ἔδεισας, οὗτος; οὐ ξυναρπάσει μέσσην,  
καὶ σὺ μετὰ τούτου, κἀνύσαντε δήσετον;

ΚΑ. εἴ τάρ' αὖ νῆ τὴν Πάνδροσον ταύτῃ μόνον  
τὴν χεῖρ' ἐπιβαλεῖς, ἐπιχεσεῖ πατούμενος. 440

ΠΡΟ. ἰδοὺ γ' ἐπιχεσεῖ. ποῦ ἔστιν ἕτερος τοξότης;  
ταύτην προτέραν ξύνδησον, ὅτι καὶ λαλεῖ.

ΜΤ. εἴ ταῦτα νῆ τὴν Φωσφόρον τὴν χεῖρ' ἄκραν

<sup>a</sup> He turns to the Scythians, who, instead of setting to work, are poking idly around them.

<sup>b</sup> The gates are thrown open, and *Lysistrata* comes out.



*Her little toe, the tender, delicate child,  
 Make it fit easier, please.*—Hence all this nonsense !  
 Yea, things have reached a pretty pass, indeed,  
 When I, the State's Director, wanting money  
 To purchase oar-blades, find the Treasury gates  
 Shut in my face by these preposterous women.  
 Nay, but no dallying now : bring up the crowbars,  
 And I'll soon stop *your* insolence, my dears.<sup>a</sup>  
 What ! gaping, fool ? and *you*, can *you* do nothing  
 But stare about with tavern-squinting eye ?  
 Push in the crowbars underneath the gates,  
 You, stand that side and heave them : I'll stop here  
 And heave them here.<sup>b</sup>

LY. O let your crowbars be.  
 Lo, I come out unfetched ! What need of  
 crowbars ?

'Tis wits, not crowbars, that ye need to-day.

MAG. Ay, truly, traitress, say you so ? Here, Archer !  
 Arrest her, tie her hands behind her back.

LY. And if he touch me with his finger-tip,  
 The public scum ! 'fore Artemis, he'll rue it.

MAG. What, man, afeared ? why, catch her round the  
 waist.

And *you* go with him, quick, and bind her fast.

CA. (*coming out*) And if you do but lay one hand upon her,  
 'Fore Pandrosus,<sup>c</sup> I'll stamp your vitals out.

MAG. Vitals, ye hag ? Another Archer, ho !  
 Seize this one first, because she chatters so.

MY. (*coming out*) And if you touch her with your finger-  
 tip,

<sup>a</sup> Pandrosus and Agraulus, sisters of Cecrops. "Since through-  
 out this short altercation the women invoke Artemis in one or  
 other of her characters, I cannot but believe, that in this invoca-  
 tion also, the name of Πανδροςος, the All-bedeower, is intended to  
 apply to Artemis as identical with Hecate or the moon" : R.

# ARISTOPHANES

- ταύτη προσοίσεις, κύαθον αἰτήσεις τάχα.  
 ΠΡΟ. τουτὶ τί ἦν; ποῦ τοξότης; ταύτης ἔχου. 445  
 παύσω τιν' ὑμῶν τῆσδ' ἐγὼ τῆς ἐξόδου.  
 ΣΤΡΑΤΩΛΙΣ. εἴ τάρα νῆ τὴν Ταυροπόλον ταύτη πρόσει,  
 ἐκκοκκῶ σου τὰς στενοκωκῦτους τρίχας.  
 ΠΡΟ. οἴμοι κακοδαίμων· ἐπιλέλοιφ' ὁ τοξότης.  
 ἀτὰρ οὐ γυναικῶν οὐδέ ποτ' ἔσθ' ἡττητέα 450  
 ἡμῖν· ὁμόσε χωρῶμεν αὐταῖς, ὦ Σκύθαι,  
 ξυνταξάμενοι.  
 ΑΤ. νῆ τῷ θεῷ γνώσεσθ' ἄρα  
 ὅτι καὶ παρ' ἡμῖν εἰσι τέτταρες λόχοι  
 μαχίμων γυναικῶν ἔνδον ἐξωπλισμένων.  
 ΠΡΟ. ἀποστρέφετε τὰς χεῖρας αὐτῶν, ὦ Σκύθαι. 455  
 ΑΤ. ὦ ξύμμαχοι γυναῖκες, ἐκθεῖτ' ἐνδοθεν,  
 ὦ σπερμαγοραιολεκιθολαχανοπώλιδες,  
 ὦ σκοροδοπανδοκευτριοτοπώλιδες,  
 οὐχ ἔλξετ', οὐ παιήσετ', οὐκ ἀρήξετε;  
 οὐ λοιδορήσετ', οὐκ ἀναισχυντήσετε; 460  
 παύσασθ', ἐπαναχωρεῖτε, μὴ σκυλεύετε.  
 ΠΡΟ. οἴμ' ὥς κακῶς πέπραγέ μου τὸ τοξικόν.  
 ΑΤ. ἀλλὰ τί γὰρ ὥου; πότερον ἐπὶ δούλας τινὰς  
 ἤκειν ἐνόμισας, ἢ γυναῖξιν οὐκ οἶει  
 χολὴν ἐνεῖναι;  
 ΠΡΟ. μὰ τὸν Ἀπόλλω καὶ μάλα 465  
 πολλήν γ', ἑάνπερ πλησίον κάπηλος ᾗ.  
 ΧΟ. ΓΕ. ὦ πόλλ' ἀναλώσας ἔπη, πρόβουλε τῆσδε τῆς γῆς,  
 τί τοῖσδε σαντὸν εἰς λόγον τοῖς θηρίοις συν-  
 ἄπτεις;

<sup>a</sup> The Women come forward. After a short struggle the archers are routed.

# THE LYSISTRATA, 444-468

- 'Fore Phosphorus, you'll need a cupping shortly.
- MAG. Tcha ! what's all this ? lay hold of this one,  
Archer !  
I'll stop this sallying out, depend upon it.
- STRATYLLIS. And if he touch her, 'fore the Queen of Tauris,  
I'll pull his squealing hairs out, one by one.
- MAG. O dear ! all's up ! I've never an archer left.  
Nay, but I swear we won't be done by women.  
Come, Scythians, close your ranks, and all together  
Charge !
- LY. Charge away, my hearties, and you'll soon  
Know that we've here, impatient for the fight,  
Four woman-squadrons, armed from top to toe.
- MAG. Attack them, Scythians, twist their hands behind  
them.
- LY. Forth to the fray, dear sisters, bold allies !  
O egg-and-seed-and-potherb-market-girls,  
O garlic-selling-barnmaid-baking-girls,  
Charge to the rescue, smack and whack, and  
thwack them,  
Slang them, I say : show them what jades ye be.<sup>a</sup>  
Fall back ! retire ! forbear to strip the slain.
- MAG. Hillo ! my archers got the worst of that.
- LY. What did the fool expect ? Was it to fight  
With SLAVES you came ? Think you we Women feel  
No thirst for glory ?
- MAG. Thirst enough, I trow ;  
No doubt of that, when there's a tavern handy.
- M. CH. O thou who wastest many words,  
Director of this nation,  
Why wilt thou with such brutes as these  
thus hold negotiation ?

# ARISTOPHANES

- οὐκ οἶσθα λουτρὸν οἶον αἶδ' ἡμᾶς ἔλουσαν ἄρτι  
ἐν τοῖσιν ἱματιδίοις, καὶ ταῦτ' ἄνευ κονίας; 470
- ΧΟ. ΓΓ. ἀλλ', ὦ μέλ', οὐ χρὴ προσφέρειν τοῖς πλη-  
σίοισιν εἰκῇ  
τὴν χεῖρ'· ἐὰν δὲ τοῦτο δρᾶς, κυλοιδιᾷν ἀνάγκη.  
ἐπεὶ θέλω ἔγὼ σωφρόνως ὥσπερ κόρη καθ-  
ῆσθαι,  
λυπούσα μηδέν' ἐνθαδί, κινούσα μηδὲ κάρφος,  
ἦν μή τις ὥσπερ σφηκιὰν βλίττη με κᾶρεθίζῃ. 475
- ΧΟ. ΓΕ. ὦ Ζεῦ, τί ποτε χρησόμεθα τοῖσδε τοῖς κνωδά-  
λοις; [στρ.  
οὐ γὰρ ἔτ' ἀνεκτέα τάδ', ἀλλὰ βασανιστέον  
τόδε σοι τὸ πάθος μετ' ἐμοῦ  
ὃ τι βουλόμεναί ποτε τὴν 480  
Κραναὰν κατέλαβον, ἐφ' ὃ τι τε  
μεγαλόπετρον, ἄβατον ἀκρόπολιν,  
ἱερὸν τέμενος.
- ἀλλ' ἀνερῶτα, καὶ μὴ πείθου, καὶ πρόσφερε  
πάντας ἐλέγχους.  
ὥς αἰσχρὸν ἀκωδώνιστον ἐὰν τὸ τοιοῦτον  
πράγμα μεθέντας. 485
- ΠΡΟ. καὶ μὴν αὐτῶν τοῦτ' ἐπιθυμῶ νῆ τὸν Δία πρῶτα  
πυθέσθαι,  
ὃ τι βουλόμεναι τὴν πόλιν ἡμῶν ἀπεκλείσατε  
τοῖσι μοχλοῖσιν.

<sup>a</sup> σφηκιὰν, wasps' nest, "not a very desirable place to rifle for honey; and I suspect that A. is mocking the line of Sophocles about taking honey from a wasps' nest, while the women may be wishing to let their opponents know that if they try to rifle their sweets, they will bring a swarm of hornets about their ears." R. The line is ἢ σφηκιὰν βλίττουσιν εὐρόντες τινά: Schol.



# ARISTOPHANES

- ΛΤ. ἵνα τὰργύριον σὼν παρέχοιμεν καὶ μὴ πολε-  
μοῖτε δι' αὐτό.
- ΠΡΟ. διὰ τὰργύριον πολεμοῦμεν γάρ;
- ΛΤ. καὶ τᾶλλα γε πάντ' ἐκυκήθη.  
ἵνα γὰρ Πείσανδρος ἔχοι κλέπτειν χοῖ ταῖς  
ἀρχαῖς ἐπέχοντες,  
αἰεὶ τινα κορκορυγὴν ἐκύκων. οἱ δ' οὖν τοῦδ' <sup>490</sup>  
εἵνεκα δρώντων  
ὅ τι βούλονται· τὸ γὰρ ἀργύριον τοῦτ' οὐκέτι μὴ  
καθέλωσιν.
- ΠΡΟ. ἀλλὰ τί δράσεις;
- ΛΤ. τοῦτό μ' ἐρωτᾷς; ἡμεῖς ταμιεύσομεν αὐτό.
- ΠΡΟ. ὑμεῖς ταμιεύσετε τὰργύριον;
- ΛΤ. τί δὲ δεινὸν τοῦτο νομίζεις;  
οὐ καὶ τᾶνδον χρήματα πάντως ἡμεῖς ταμιεύομεν  
ὑμῖν; <sup>495</sup>
- ΠΡΟ. ἀλλ' οὐ ταυτόν.
- ΛΤ. πῶς οὐ ταυτόν;
- ΠΡΟ. πολεμητέον ἔστ' ἀπὸ τούτου.
- ΛΤ. ἀλλ' οὐδὲν δεῖ πρῶτον πολεμεῖν.
- ΠΡΟ. πῶς γὰρ σωθησόμεθ' ἄλλως;
- ΛΤ. ἡμεῖς ὑμᾶς σώσομεν.
- ΠΡΟ. ὦ ὑμεῖς;
- ΛΤ. ἡμεῖς μέντοι.
- ΠΡΟ. σχέτλιόν γε.
- [ΛΤ. ὥς σωθήσει, καὶ μὴ βούλη.  
ΠΡΟ. δεινὸν γε λέγεις.  
ΛΤ. ἀγανακτεῖς.]  
ἀλλὰ ποιητέα ταῦτ' ἐστὶν ὁμως.  
ΠΡΟ. νῆ τὴν Δήμητρ' ἄδικόν γε. 500  
ΛΤ. σωστέον, ὦ τᾶν.

THE LYSISTRATA, 488-501

- LY. Keeping the silver securely in custody,  
lest for its sake ye continue the war.
- MAG. What, is the war for the sake of the silver, then ?
- LY. Yes ; and all other disputes that there are.  
Why is Peisander<sup>a</sup> for ever embroiling us,  
why do the rest of our officers feel  
Always a pleasure in strife and disturbances ?  
Simply to gain an occasion to steal.  
Act as they please for the future, the treasury  
never a penny shall yield them, I vow.
- MAG. How, may I ask, will you hinder their getting it ?
- LY. We will ourselves be the Treasurers now.
- MAG. You, woman, you be the treasurers ?
- LY. Certainly.  
Ah, you esteem us unable, perchance !  
Are we not skilled in domestic economy,  
do we not manage the household finance ?
- MAG. O, that is different.
- LY. Why is it different ?
- MAG. This is required for the fighting, my dear.
- LY. Well, but the fighting itself isn't requisite.
- MAG. Only, without it, we're ruined, I fear.
- LY. WE will deliver you.
- MAG. You will deliver us !
- LY. Truly we will.
- MAG. What a capital notion !
- LY. Whether you like it or not, we'll deliver you.
- MAG. Impudent hussy !
- LY. You seem in commotion.  
Nevertheless we will do as we promise you.
- MAG. That were a terrible shame, by Demeter.
- LY. Friend, we must save you.

<sup>a</sup> A politician who advocated war for his own private gain. He was at the time scheming to overthrow the democracy. P. 394.

# ARISTOPHANES

- ΠΡΟ.                    κεί μὴ δέομαι;  
 ΑΤ.                    τοῦδ' εἵνεκα καὶ πολὺ μάλλον.  
 ΠΡΟ. ὑμῶν δὲ πόθεν περὶ τοῦ πολέμου τῆς τ' εἰρήνης  
                          ἐμέλησεν;  
 ΑΤ. ἡμεῖς φράσσομεν.  
 ΠΡΟ.                    λέγε δὴ ταχέως, ἵνα μὴ κλάῃς.  
 ΑΤ.                    ἀκροῶ δὴ,  
                          καὶ τὰς χεῖρας πειρῶ κατέχειν.  
 ΠΡΟ.                    ἀλλ' οὐ δύναμαι· χαλεπὸν γὰρ  
                          ὑπὸ τῆς ὀργῆς αὐτὰς ἴσχειν.  
 ΣΤ.                    κλαύσει τοίνυν πολὺ μάλλον. 505  
 ΠΡΟ. τοῦτο μὲν, ὦ γραῦ, σαυτῇ κρώξαις· σὺ δέ μοι λέγε.  
 ΑΤ.                    ταῦτα ποιήσω.  
                          ἡμεῖς τοῦ μὲν προτέρου πολέμου κατὰ τὸν χρόνον  
                          ἠνεχόμεσθα  
                          ὑπὸ σωφροσύνης τῆς ἡμετέρας, τῶν ἀνδρῶν, αὐτ'  
                          ἐποιεῖτε.  
                          οὐ γὰρ γρύζειν εἰᾶθ' ἡμᾶς. καί τοι κ' ἠρέσκετέ  
                          γ' ἡμᾶς.  
                          ἀλλ' ἦσθανόμεσθα καλῶς ὑμῶν· καὶ πολλάκις  
                          ἔνδον ἂν οὔσαι 510  
                          ἠκούσαμεν ἂν τι κακῶς ὑμᾶς βουλευσαμένους  
                          μέγα πρᾶγμα·  
                          εἴτ' ἀλγοῦσαι τ' ἀνδοθεν ὑμᾶς ἐπανηρόμεθ' ἂν  
                          γελάσασαι,  
                          "τί βεβούλευται περὶ τῶν σπονδῶν ἐν τῇ στήλῃ  
                          παραγράψαι  
                          ἐν τῷ δήμῳ τήμερον ὑμῶν;" "τί δέ σοι ταῦτ' ;"  
                          ἦ δ' ὅς ἂν ἀνὴρ,

\* The pillar containing the Peace of Nicias (Thuc. v. 18). Three years later, the Athenians added beneath it, that the Lacedaemonians had failed to abide by their oaths (Thuc. v. 56).



# THE LYSISTRATA, 501-514

MAG.

But how if I wish it not ?

LY.

That will but make our resolve the completer.

MAG.

Fools! what on earth can possess you to meddle with matters of war, and matters of peace ?

LY.

Well, I will tell you the reason.

MAG.

And speedily,

else you will rue it.

LY.

Then listen, and cease

Clutching and clenching your fingers so angrily ;  
keep yourself peaceable.

MAG.

Hanged if I can ;

Such is the rage that I feel at your impudence.

ST.

Then it is *you* that will rue it, my man.

MAG.

Croak your own fate, you ill-omened antiquity.

(*To Lysistrata*) *You* be the spokeswoman, lady.

LY.

I will.

Think of our old moderation and gentleness,  
think how we bore with your pranks, and were  
still,

All through the days of your former pugnacity,  
all through the war that is over and spent :

Not that (be sure) we approved of your policy ;  
never our griefs you allowed us to vent.

Well we perceived your mistakes and mismanagement.

Often at home on our housekeeping cares,  
Often we heard of some foolish proposal you  
made for conducting the public affairs.

Then would we question you mildly and pleasantly,  
inwardly grieving, but outwardly gay ;

*Husband, how goes it abroad ? we would ask of him ;  
what have ye done in Assembly to-day ?*

*What would ye write on the side of the Treaty stone ?*

Husband says angrily, *What's that to you ?*

# ARISTOPHANES

“οὐ σιγήσει;” καὶ γὰρ ὁ σίγων.

ΣΤ. ἀλλ’ οὐκ ἂν ἐγὼ ποτ’ ἐσίγων. 515

ΠΡΟ. καὶ ὦ μωξίας γ’, εἰ μὴ ὁ σίγας.

ΛΤ. τοιγὰρ ἔγωγ’ ἔνδον ἐσίγων.  
εὐθύς δ’ ἕτερόν τι πονηρότερον βούλευμ’ ἐπεπύ-  
σμεθ’ ἂν ὑμῶν.

εἰτ’ ἡρόμεθ’ ἂν. “πῶς ταῦτ’, ὦ νερ, διαπράττεσθ’  
ὧδ’ ἀνοήτως;”

ὁ δέ μ’ εὐθύς ὑποβλέψας ἂν ἔφασκ’, εἰ μὴ τὸν  
στήμονα νήσω,  
ὅτοτύξεσθαι μακρὰ τὴν κεφαλὴν. “πόλεμος δ’  
ἀνδρεσσι μελήσει.” 520

ΠΡΟ. ὀρθῶς γε λέγων νῆ Δί’ ἐκεῖνος.

ΛΤ. πῶς ὀρθῶς, ὦ κακόδαιμον,  
εἰ μὴ δὲ κακῶς βουλευομένοις ἐξῆν ὑμῖν ὑποθέσθαι;  
ὅτε δὴ δ’ ὑμῶν ἐν ταῖσιν ὁδοῖς φανερώς ἡκούομεν  
ἤδη,

“οὐκ ἔστιν ἀνὴρ ἐν τῇ χώρᾳ;” “μὰ Δί’ οὐ δῆτ’  
ἔσθ’” ἕτερός τις.

μετὰ ταῦθ’ ἡμῖν εὐθύς ἔδοξεν σῶσαι τὴν Ἑλλάδα  
κοινῇ 525

ταῖσι γυναιξίν συλλεχθείσαις. ποῖ γὰρ καὶ χρῆν  
ἀναμεῖναι;

ἦν οὖν ἡμῶν χρηστὰ λεγουσῶν ἐβελήσθητ’ ἀν-  
ακροᾶσθαι

κἀντισιωπᾶν ὥσπερ χῆμεις, ἐπανορθώσαιμεν ἂν  
ὑμᾶς.

ΠΡΟ. ὑμεῖς ἡμᾶς; δεινὸν γε λέγεις κοῦ τλητὸν ἔμοιγε.

ΛΤ. σιώπα.

<sup>a</sup> Homer, *Iliad*, vi. 492.

<sup>b</sup> “Lysistrata is putting her system into immediate practice, and therefore addresses the same language and assigns the same

THE LYSISTRATA, 515-529

- You, hold your tongue !* And I held it accordingly.  
 ST. That is a thing which I NEVER would do !  
 MAG. Ma'am, if you hadn't, you'd soon have repented it.  
 LY. Therefore I held it, and spake not a word.  
 Soon of another tremendous absurdity,  
 wilder and worse than the former we heard.  
*Husband, I say, with a tender solicitude,*  
*Why have ye passed such a foolish decree ?*  
 Vicious, moodily, glaring askance at me,  
*Stick to your spinning, my mistress, says he,*  
*Else you will speedily find it the worse for you,*  
 WAR IS THE CARE AND THE BUSINESS OF MEN !<sup>a</sup>  
 MAG. Zeus ! 'twas a worthy reply, and an excellent !  
 LY. What ! you unfortunate, shall we not then,  
 Then, when we see you perplexed and incompetent,  
 shall we not tender advice to the State ?  
 So when aloud in the streets and the thoroughfares  
 sadly we heard you bewailing of late,  
*Is there a Man to defend and deliver us ?*  
*No, says another, there's none in the land ;*  
 Then by the Women assembled in conference  
 jointly a great Revolution was planned,  
 Hellas to save from her grief and perplexity.  
 Where is the use of a longer delay ?  
 Shift for the future our parts and our characters ;  
 you, as the women, in silence obey ;  
 We, as the men, will harangue and provide for you ;  
 then shall the State be triumphant again,  
 Then shall we do what is best for the citizens.  
 MAG. Women to do what is best for the men !  
 LY. That were a shameful reproach and unbearable !  
 Silence,<sup>b</sup> old gentleman.

duties to the Magistrate, as the Men had been accustomed afore-  
 time to address and assign to the Women " : R.

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ΠΡΟ. σοί γ', ὦ κατάρατε, σιωπῶ ἔγω, καὶ ταῦτα  
 κάλυμμα φορούσῃ 530

περὶ τὴν κεφαλὴν; μὴ νυν ζώην.

ΛΥ. ἀλλ' εἰ τοῦτ' ἐμπόδιόν σοι,  
 παρ' ἐμοῦ τουτὶ τὸ κάλυμμα λαβὼν  
 ἔχε καὶ περίθου περὶ τὴν κεφαλὴν,  
 κᾶτα σιώπα,

ΚΑ.

ΜΥ. καὶ τοῦτον δὴ τὸν καλαθίσκον· 535

ΛΥ. κᾶτα ξαίνειν συζωσάμενος,  
 κυάμους τρώγων·  
 πόλεμος δὲ γυναιξὶ μελήσει.

ΧΟ. ΓΥ. ἀπαίρετ', ὦ γυναῖκες, ἀπὸ τῶν καλπίδων,  
 ὅπως ἂν  
 ἐν τῷ μέρει χῆμεις τι ταῖς φίλαισι συλλάβωμεν. 540  
 [ἀντ.]

ἔγωγε γὰρ ἂν οὔποτε κάμοιμ' ἂν ὀρχουμένη,  
 οὐδὲ γόνατ' ἂν κόπος ἔλοι με καματηρὸς ἂν.  
 ἐθέλω δ' ἐπὶ πᾶν ἰέναι  
 μετὰ τῶνδ' ἀρετῆς ἔνεχ', αἷς  
 ἐνὶ φύσις, ἐνὶ χάρις, ἐνὶ θράσος, 545  
 ἐνὶ δὲ σοφόν, ἐνὶ δὲ φιλόπολις  
 ἀρετὴ φρόνιμος.

ἀλλ', ὦ τηθῶν ἀνδρειοτάτων καὶ μητριδίων  
 ἀκαληφῶν,

<sup>a</sup> A line, to some such effect, has fallen out.

<sup>b</sup> "Women were in the habit of chewing some eatable as they wove or spun": R.

<sup>c</sup> During the foregoing lines the Women have been arraying the Magistrate in the garb and with the apparatus of a spinning-

# THE LYSISTRATA, 530-549

- MAG. Silence for you ?  
 Stop for a wench with a wimple enfolding her ?  
 No, by the Powers, may I DIE if I do !
- LY. Do not, my pretty one, do not, I pray,  
 Suffer my wimple to stand in the way.  
 Here, take it, and wear it, and gracefully tie it,  
 Enfolding it over your head, and be quiet.  
 Now to your task.
- CA. Here is an excellent spindle to pull.<sup>a</sup>
- MY. Here is a basket for carding the wool.
- LY. Now to your task.  
 Haricots chawing up,<sup>b</sup> petticoats drawing up,  
 Off to your carding, your combing, your trimming,  
 WAR IS THE CARE AND THE BUSINESS OF WOMEN.<sup>c</sup>

w. CH. Up, up, and leave the pitchers there,  
 and on, resolved and eager,  
 Our own allotted part to bear  
 in this illustrious leaguer.

I will dance with resolute, tireless feet all day ;  
 My limbs shall never grow faint, my strength give  
 way ;  
 I will march all lengths with the noble hearts and  
 the true,  
 For theirs is the ready wit and the patriot hand,  
 And womanly grace, and courage to dare and do,  
 And Love of our own bright land.

Children of stiff and intractable grandmothers,  
 heirs of the stinging viragoes that bore you,<sup>d</sup>

*woman : just as in the corresponding system, below, they bedeck  
 him in the habiliments of a corpse.*

<sup>a</sup> *μητριδιών* is a diminutive of *μήτηρ*, but *μητριδιών ἀκαληφών*  
 means "seedling nettles."

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- χωρεῖτ' ὀργῇ καὶ μὴ τέγγεσθ'· ἔτι γὰρ νῦν  
οὐρία θεῖτε.
- ΛΤ. ἀλλ' ἤνπερ γ' ὁ γλυκύθυμος Ἔρως χῆ Κυπρογένει<sup>550</sup>  
'Αφροδίτη  
ἤμερον ἡμῶν κατὰ τῶν κόλπων καὶ τῶν μηρῶν  
καταπνεύσῃ,  
κᾶτ' ἐντέξῃ τέτανον τερπνὸν τοῖς ἀνδράσι καὶ  
ροπαλισμούς,  
οἰμαί ποτε Λυσιμάχας ἡμᾶς ἐν τοῖς Ἑλλήσι  
καλεῖσθαι.
- ΠΡΟ. τί ποιησάσας;
- ΛΤ. ἦν παύσωμεν πρώτιστον μὲν ξὺν ὅπλοισιν<sup>555</sup>  
ἀγοράζοντας καὶ μαινομένους.
- ΣΤ. νῆ τὴν Παφίαν Ἀφροδίτην.
- ΛΤ. νῦν μὲν γὰρ δὴ κἂν ταῖσι χύτραις κἂν τοῖς λα-  
χάνοισιν ὁμοίως  
περιέρχονται κατὰ τὴν ἀγορὰν ξὺν ὅπλοις, ὥσπερ  
Κορύβαντες.
- ΠΡΟ. νῆ Δία· χρὴ γὰρ τοὺς ἀνδρείους.
- ΛΤ. καὶ μὴν τό γε πρᾶγμα γέλοιον,  
ὅταν ἀσπίδ' ἔχων καὶ Γοργόνα τις κᾶτ' ὠνήται  
κορακίνους.
- ΣΤ. νῆ Δί' ἐγὼ γοῦν ἄνδρα κομήτην φυλαρχοῦντ'<sup>560</sup>  
εἶδον ἐφ' ἵππου  
ἐς τὸν χαλκοῦν ἐμβαλλόμενον πῖλον λέκιθον παρὰ  
γραός·  
ἕτερος δ' αὖ Θρᾷξ πέλτην σείων κᾶκόντιον, ὥσπερ  
ὁ Τηρεύς,

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"Lysimacha, "she who ends the battle," is an equivalent of Lysistrata, "she who dismisses the army." The chief character's name is chosen, of course, to indicate the aim of the proceedings.



# ARISTOPHANES

ἐδεδίσκετο τὴν ἰσχαδόπωλιν καὶ τὰς δρυπεπεῖς  
κατέπινε.

ΠΡΟ. πῶς οὖν ὑμεῖς πράγματα παῦσαι τεταραγμένα  
πολλὰ δύνασθε 565  
ἐν ταῖς χώραις καὶ διαλύσαι;

ΛΤ. φαύλως πάνυ.

ΠΡΟ. πῶς; ἀπόδειξον.

ΛΤ. ὥσπερ κλωστήρ<sup>α</sup>, ὅταν ἡμῖν ἦ τεταραγμένος, ὧδε  
λαβοῦσαι,  
ὑπενεγκοῦσαι τοῖσιν ἀτράκτοις τὸ μὲν ἐνταυθί, τὸ  
δ' ἐκείσε,  
οὕτως καὶ τὸν πόλεμον τοῦτον διαλύσομεν, ἣν τις  
έάση,  
διενεγκοῦσαι διὰ πρεσβειῶν τὸ μὲν ἐνταυθί, τὸ δ'  
ἐκείσε. 570

ΠΡΟ. ἐξ ἐρίων δὴ καὶ κλωστήρων καὶ ἀτράκτων πράγ-  
ματα δεινὰ  
παύσειν οἷεσθ', ὦ ἀνόητοι;

ΛΤ. καὶ ὑμῖν γ' εἴ τις ἐνὴν νοῦς,  
ἐκ τῶν ἐρίων τῶν ἡμετέρων ἐπολιτεύεσθ' ἄν  
ἅπαντα.

ΠΡΟ. πῶς δὴ; φέρ' ἴδω.

ΛΤ. πρῶτον μὲν ἐχρῆν, ὥσπερ πόκον ἐν βαλανείῳ,  
ἐκπλύναντας τὴν οἰσπώτην ἐκ τῆς πόλεως, ἐπὶ  
κλίνης 575  
ἐκραβδίξεν τοὺς μοχθηροὺς καὶ τοὺς τριβόλους  
ἀπολέξαι,  
καὶ τοὺς γε συνισταμένους τούτους καὶ τοὺς  
πιλοῦντας ἑαυτοὺς

<sup>a</sup> The words that follow are terms used in wool-working:  
οἰσπώτη is the dirt and grease in the wool (Schol.); the fleece is  
stretched on a bench, and the hurrs picked out (ἀπολέξαι) or



THE LYSISTRATA, 564-577

- Off runs a shop-girl, appalled at the sight of him,  
down he sits soldierly, gobbles her fruit.
- MAG. You, I presume, could adroitly and gingerly  
settle this intricate, tangled concern :  
You in a trice could relieve our perplexities.
- LY. Certainly.
- MAG. How ? permit me to learn.
- LY. Just as a woman, with nimble dexterity,  
thus with her hands disentangles a skein,  
Hither and thither her spindles unravel it,  
drawing it out, and pulling it plain.  
So would this weary Hellenic entanglement  
soon be resolved by our womanly care,  
So would our embassies neatly unravel it,  
drawing it here and pulling it there.
- MAG. Wonderful, marvellous feats, not a doubt of it,  
you with your skeins and your spindles can show ;  
Fools ! do you really expect to unravel a  
terrible war like a bundle of tow ?
- LY. Ah, if you only could manage your politics  
just in the way that we deal with a fleece !<sup>a</sup>
- MAG. Tell us the recipe.
- LY. First, in the washing-tub  
plunge it, and scour it, and cleanse it from grease,  
Purging away all the filth and the nastiness ;  
then on the table expand it and lay,  
Beating out all that is worthless and mischievous,  
picking the burrs and the thistles away.  
Next, for the clubs, the cabals, and the coteries,  
banding unrighteously, office to win,  
struck off with sticks (ἐκραβδίζειν). It is then washed, clots and  
knots carded out with combs (διαξήναι), and the nuclei (κεφαλὰς)  
plucked out. It is now carded into the basket (καλαθίσκος,  
represented in the state by κοινὴ εὐνοία), and all the wool drawn  
out (κάταγμα, from κατάγω) rolled into a ball ready for use (τολύπη).

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ἐπὶ ταῖς ἀρχαῖσι διαξῆναι καὶ τὰς κεφαλὰς ἀπο-  
τίλαι·

εἶτα ξαίνειν εἰς καλαθίσκον, κοινὴν εὐνοίαν, ἅπαν-  
τας,

καταμιγνύντας τοὺς τε μετοίκους κεῖ τις ξένος ἢ  
φίλος ὑμῖν, 580

κεῖ τις ὀφείλει τῷ δημοσίῳ, καὶ τούτους ἐγκατα-  
μῖξαι·

καὶ νῆ Δία τάς γε πόλεις, ὅπόσαι τῆς γῆς τῆσδ'  
εἰσὶν ἄποικοι,

διαγιγνώσκειν ὅτι ταῦθ' ἡμῖν ὥσπερ τὰ κατ-  
άγματα κείται

χωρὶς ἕκαστον· κᾶτ' ἀπὸ τούτων πάντων τὸ  
κάταγμα λαβόντας

δεῦρο ξυνάγειν καὶ συναθροίζειν εἰς ἓν, κᾶπειτα  
ποιῆσαι 585

τολύπην μεγάλην, κᾶτ' ἐκ ταύτης τῷ δήμῳ  
χλαῖναν ὑφῆναι.

ΠΡΟ. οὐκ οὖν δεινὸν ταυτὶ ταύτας ῥαβδίζειν καὶ τολυ-  
πέυειν,

αἷς οὐδὲ μετῆν πάνυ τοῦ πολέμου;

ΛΥ. καὶ μὴν, ὦ παγκατάρατε,

πλεῖν ἢ γε διπλοῦν αὐτὸν φέρομεν. πρῶτιστον μὲν  
γε τεκοῦσαι

κακκπέμψασαι παῖδας ὀπλίτας.

ΠΡΟ. σίγα, μὴ μνησικακήσης. 590

ΛΥ. εἰθ' ἥνικ' ἐχρῆν εὐφρανθῆναι καὶ τῆς ἡβης ἀπο-  
λαῦσαι,

μονοκοιτοῦμεν διὰ τὰς στρατίας. καὶ θῆμέτερον  
μὲν ἔατε,

περὶ τῶν δὲ κορῶν ἐν τοῖς θαλάμοις γηρασκουσῶν  
ἀνιῶμαι.

THE LYSISTRATA, 578-593

Treat them as clots in the wool, and dissever them,  
    lopping the heads that are forming therein.  
Then you should card it, and comb it, and mingle it,  
    all in one Basket of love and of unity,  
Citizens, visitors, strangers, and sojourners,  
    all the entire, undivided community.  
Know you a fellow in debt to the Treasury ?  
    Mingle him merrily in with the rest.  
Also remember the cities, our colonies,  
    outlying states in the east and the west,  
Scattered about to a distance surrounding us,  
    these are our shreds and our fragments of wool ;  
These to one mighty political aggregate  
    tenderly, carefully, gather and pull,  
Twining them all in one thread of good fellowship ;  
    thence a magnificent bobbin to spin,  
Weaving a garment of comfort and dignity,  
    worthily wrapping the People therein.

MAG. Heard any ever the like of their impudence,  
    these who have nothing to do with the war,  
Preaching of bobbins, and beatings, and washing-tubs ?

LY. Nothing to do with it, wretch that you are !  
We are the people who feel it the keenliest,  
    doubly on us the affliction is cast ;  
Where are the sons that we sent to your battle-fields ?

MAG. Silence ! a truce to the ills that are past.

LY. Then in the glory and grace of our womanhood,  
    all in the May and the morning of life,  
Lo, we are sitting forlorn and disconsolate,  
    what has a soldier to do with a wife ?  
*We* might endure it, but ah ! for the younger ones,  
    still in their maiden apartments they stay,  
Waiting the husband that never approaches them,  
    watching the years that are gliding away.

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- ΠΡΟ. οὔκουν κᾶνδρες γηράσκουσιν;  
 ΛΥ. μὰ Δί', ἀλλ' οὐκ εἶπας ὁμοιον.  
 ὁ μὲν ἦκων γάρ, κᾶν ἦ πολίος, ταχὺ παῖδα κόρην  
 γεγάμηκεν· 595  
 τῆς δὲ γυναικὸς μικρὸς ὁ καιρὸς, κᾶν τούτου μὴ  
 'πιλάβηται,  
 οὐδεὶς ἐθέλει γῆμαι ταύτην, ὅττευομένη δὲ κάθ-  
 ηται.
- ΠΡΟ. ἀλλ' ὅστις ἔτι στῦσαι δυνατὸς  
 ΛΥ. σὺ δὲ δὴ τί μαθὼν οὐκ ἀποθνήσκεις;  
 χοιρίον ἔσται· σορὸν ὠνήσει· 600  
 μελιτοῦτταν ἐγὼ καὶ δὴ μᾶξω·  
 λαβὲ ταυτί· καὶ στεφάνωσαι.
- ΚΑ. καὶ ταυτασὶ δέξαι παρ' ἐμοῦ.  
 ΜΥ. καὶ τοῦτον δὴ λαβὲ τὸν στέφανον.  
 ΛΥ. τοῦ δεῖ; τί ποθεῖς, χώρει 'ς τὴν ναῦν· 605  
 ὁ Χάρων σε καλεῖ,  
 σὺ δὲ κωλύεις ἀνάγεσθαι.
- ΠΡΟ. εἴτ' οὐχὶ ταῦτα δεινὰ πάσχειν ἔστ' ἐμέ;  
 νῆ τὸν Δί' ἀλλὰ τοῖς προβούλοις ἄντικρυς  
 ἑμαυτὸν ἐπιδείξω βαδίζων ὥς ἔχω. 610
- ΛΥ. μῶν ἐγκαλεῖς ὅτι οὐχὶ προϋθέμεσθά σε;  
 ἀλλ' ἐς τρίτην γοῦν ἡμέραν σοὶ πρῶ πάνν  
 ἥξει παρ' ἡμῶν τὰ τρίτ' ἐπεσκευασμένα.

<sup>a</sup> Apparently he was about to add "will soon find a wife," but Lysistrata interrupts him, and she and her companions dress him up like a corpse.

<sup>b</sup> The "honeyed cake" (μελιτοῦττα) is for Cerberus. In his note R. explains ταυτί in the next line as "the small change" with which to pay Charon's fare. ταυτί in 603 = ταινίας "ribands" commonly sent by friends." For "crowning a corpse with flowers" cf. E. 537, 538.

# THE LYSISTRATA, 594-613

- MAG. Men, I suppose, have their youth everlastingly.  
 LY. Nay, but it isn't the same with a man :  
 Grey though he be when he comes from the battle-  
       field, still if he wishes to marry, he can.  
 Brief is the spring and the flower of our womanhood,  
       once let it slip, and it comes not again ;  
 Sit as we may with our spells and our auguries,  
       never a husband will marry us then.
- MAG. Truly whoever is able to wed—<sup>a</sup>  
 LY. Truly, old fellow, 'tis time you were dead.  
 So a pig shall be sought, and an urn shall be bought,  
 And I'll bake you and make you a funeral cake.<sup>b</sup>  
       Take it and go.
- CA. Here are the fillets all ready to wear.  
 MY. Here is the chaplet to bind in your hair.  
 LY. Take it and go.  
 What are you prating for ?  
       What are you waiting for ?  
 Charon is staying, delaying his crew,  
 Charon is calling and bawling for you.<sup>c</sup>
- MAG. See, here's an outrage ! here's a scandalous shame !  
 I'll run and show my fellow magistrates  
 The woeful, horrid, dismal plight I'm in.  
 LY. Grumbling because we have not laid you out ?  
 Wait for three days, and then with dawn will come,  
 All in good time, the third-day <sup>a</sup> funeral rites.<sup>e</sup>

<sup>a</sup> Probably a reminiscence of Eur. *Alc.* 260 ff.

<sup>b</sup> The body was laid out, and ceremonies performed on the third and ninth days (*τρίτα, ἐνάτα*).

<sup>c</sup> *The Magistrate runs off in his grave-clothes to complain of and exhibit the treatment he has received. Lysistrata and her friends withdrawn into the Acropolis. The two Choruses remain without, and relieve the tedium of the siege with a little banter.*

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ΧΟ. ΓΕ. οὐκ ἔτ' ἔργον ἐγκαθεύδειν, ὅστις ἔστ' ἐλεύθερος· [στρ  
 ἀλλ' ἐπαποδυνάμεθ', ἄνδρες, τουτ' ὡς τῷ πράγματι. 615  
 ἥδη γὰρ ὄζειν ταδὶ πλειόνων καὶ μειζόνων  
 πραγμάτων μοι δοκεῖ·  
 καὶ μάλιστα ὁσφραίνομαι τῆς Ἰππίου τυραννίδος·  
 καὶ πάνυ δέδοικα μὴ  
 τῶν Λακώνων τινές 620  
 δεῦρο συνεληλυθότες  
 ἄνδρες ἐς Κλεισθένους  
 τὰς θεοῖς ἐχθρὰς γυναῖκας ἐξεπαίρῳσιν δόλῳ  
 καταλαβεῖν τὰ χρήμαθ' ἡμῶν  
 τόν τε μισθὸν  
 ἔνθεν ἔζων ἐγώ. 625  
 δεινὰ γάρ τοι τάσδε γ' ἥδη τοὺς πολίτας νουθετεῖν,  
 καὶ λαλεῖν γυναῖκας οὔσας ἀσπίδος χαλκῆς πέρι,  
 καὶ διαλλάττειν πρὸς ἡμᾶς ἀνδράσιν Λακωνικοῖς,  
 οἷσι πιστὸν οὐδέν, εἰ μὴ περ λύκῳ κεχηνότι.  
 ἀλλὰ ταῦθ' ὕφηναν ἡμῖν, ἄνδρες, ἐπὶ τυραννίδι. 630  
 ἀλλ' ἐμοῦ μὲν οὐ τυραννεύσους, ἐπεὶ φυλάξομαι,  
 καὶ φορήσω τὸ ξίφος τὸ λοιπὸν ἐν μύρτου κλαδί,  
 ἀγοράσω τ' ἐν τοῖς ὅπλοις ἐξῆς Ἀριστογείτονι,  
 ὦδέ θ' ἐστήξω παρ' αὐτόν· αὐτόθεν μοι γίγνεται

<sup>a</sup> Men of this class were always ready to suspect a conspiracy for setting up a tyranny. Hippas, the last tyrant, after his brother Hipparchus had been killed by Harmodius and Aristogeiton, was expelled by the Alcmaeonidae with the help of Cleomenes, king of Sparta. Cleisthenes is "a fitting intermediary between the Athenian women and the Laconian men, as partaking of the nature of both": R. See *Thesm.* 576.

<sup>b</sup> The words of the scolium or drinking-song: ἐν μύρτου κλαδί τὸ ξίφος φορήσω | ὥσπερ Ἀρμόδιος κ' Ἀριστογείτων. Their statues, attacking the tyrant, stood in the Agora; *E.* 682. At 634, the actor assumes the pose of Aristogeiton striking the tyrant.



## ARISTOPHANES

τῆς θεοῖς ἐχθρᾶς πατάξαι τῆσδε γράος τὴν γνάθον. 635

ΧΟ. ΓΥ. οὐκ ἄρ' εἰσιόντα σ' οἴκαδ' ἡ τεκοῦσα γνώσεται. [ἀντ.  
ἀλλὰ θώμεσθ', ὦ φίλαι γρᾶες, ταδὶ πρῶτον χαμαί.

ἡμεῖς γάρ, ὦ πάντες ἀστοί, λόγων κατάρχομεν  
τῇ πόλει χρησίμων·

εἰκότως, ἐπεὶ χλιδῶσαν ἀγλαῶς ἔθρεψέ με. 640

ἐπτά μὲν ἔτη γεγῶσ'

εὐθὺς ἡρρηφόρου·

εἴτ' ἀλετρὶς ἦ, δεκέτις

οὔσα, τάρχηγέτι·

κᾶτ' ἔχουσα τὸν κροκωτὸν ἄρκτος ἦ Βραυρωνίους· 645

κάκανηφόρου ποτ' οὔσα

παῖς καλὴ 'χουσ'

ἰσχάδων ὀρμαθόν.

ἄρα προὔφειλ'ω τι χρηστὸν τῇ πόλει παραινέσαι;

εἰ δ' ἐγὼ γυνὴ πέφυκα, τοῦτο μὴ φθονεῖτέ μοι,

ἦν ἀμείνω γ' εἰσενέγκω τῶν παρόντων πραγμάτων. 650

τοῦράνου γάρ μοι μέτεστι· καὶ γὰρ ἄνδρας εἰσφέρω.

τοῖς δὲ δυστήνοισι γέρουσιν οὐ μέτεσθ' ὑμῖν, ἐπεὶ

τὸν ἔρανον τὸν λεγόμενον παππῶον ἐκ τῶν Μηδικῶν

<sup>a</sup> Unexpectedly suits the action to the word. A similar result takes place at the end of the three succeeding speeches.

<sup>b</sup> These are the distinctions which a young Athenian girl might hope to attain. Four girls, between the ages of seven and eleven, were chosen yearly from those of noble birth to serve Athene for a year in the Erechtheum; they were called ἡρρηφόροι because they carried certain mysterious objects in caskets. The ἀλετρίδες were of ten years and upwards, also of noble birth, selected to grind on the holy mills (ἱεροὶ μύλῳνες) grain for the sacred cakes. The crowning honour was to carry a basket in the great Panathenaic procession; *A.* 242, *B.* 1551, *E.* 730. Each Athenian girl, before marriage, had to "play the bear" at the festival of Brauronia Artemis, wearing a yellow robe in place of the ancient bearskin:



# THE LYSISTRATA, 635-653

When my patriot arm must deal a  
—blow <sup>a</sup> upon that woman's face.

w. ch. Ah, your mother shall not know you,  
impudent ! when home you go.

Strip, my sisters, strip for action,  
on the ground your garments throw.

Right it is that I my slender  
Tribute to the state should render,  
I, who to her thoughtful tender

care my happiest memories owe ; <sup>b</sup>

Bore, at seven, the mystic casket ;

Was, at ten, our Lady's miller ;

then the yellow Brauron bear ;

Next (a maiden tall and stately

with a string of figs to wear)

Bore in pomp the holy Basket.

Well may such a gracious City

all my filial duty claim.

What though I was born a woman,

comrades, count it not for blame

If I bring the wiser counsels ;

I an equal share confer

Towards the common stock of Athens,

I contribute men to her.

But the noble contribution,

but the olden tribute-pay,

Which your fathers' fathers left you,

relic of the Median fray, <sup>c</sup>

Brauron, a place on the coast of Attica, claimed to possess the statue of A. which fell from heaven. Archegetis (644) is probably Athens.

<sup>c</sup> The contribution paid by the allies to the treasury at Delos, for war against the Persian king. Since its transfer to Athens the allies were falling away.

# ARISTOPHANES

εἴτ' ἀναλώσαντες οὐκ ἀντεισφέρετε τὰς εἰσφοράς,  
ἀλλ' ὑφ' ὑμῶν διαλυθῆναι προσέτι κινδυνεύομεν. 655  
ἄρα γρυκτόν ἐστιν ὑμῖν; εἰ δὲ λυπήσεις τί με,  
τῷδέ γ' ἀθήκτω πατάξω τῷ κοθόρνῳ τὴν γνάθον.

ΧΟ. ΓΕ. ταῦτ' οὖν οὐχ ὕβρις τὰ πράγματ' [στρ.  
ἐστὶ πολλή; κἀπιδώσειν  
μοι δοκεῖ τὸ χρέμα μᾶλλον. 660  
ἀλλ' ἀμυντέον τὸ πρᾶγμ' ὅστις γ' ἐνόρχης ἔστ' ἀνὴρ.  
ἀλλὰ τὴν ἐξωμίδ' ἐκδυνώμεθ', ὥς τὸν ἄνδρα δεῖ  
ἀνδρὸς ὄξειν εὐθύς, ἀλλ' οὐκ ἐντεθριῶσθαι πρέπει.

ἀλλ' ἄγετε, λευκόποδες,  
οἷπερ ἐπὶ Λειψύδριον 665  
ἦλθομεν, ὅτ' ἦμεν ἔτι,  
νῦν δεῖ,  
νῦν ἀνηβῆσαι πάλιν, κἀν-  
απτερώσαι  
πᾶν τὸ σῶμα κἀποσεύσασ- 670  
θαι τὸ γῆρας τοδί.

εἰ γὰρ ἐνδώσει τις ἡμῶν ταῖσδε κἂν σμικρὰν λαβήν,  
οὐδέν ἐλλείψουσιν αὐταὶ λιπαροὺς χειρουργίας.  
ἀλλὰ καὶ ναῦς τεκτανοῦνται, κἀπιχειρήσουσ' ἔτι  
ναυμαχεῖν καὶ πλεῖν ἐφ' ἡμᾶς, ὥσπερ Ἀρτεμισία· 675  
ἣν δ' ἐφ' ἱππικὴν τράπωνται, διαγράφω τοὺς ἱππέας,

<sup>a</sup> "λευκόποδες, with a play on *λυκόποδες*, the name given to the outlawed Alcmaeonids when they returned to Attica and established themselves on Leipsydrium, in their first fruitless attempt to overthrow the tyranny of Hippias": R.

<sup>b</sup> She fought against the Greeks at Salamis; Herod. viii. 93.

## THE LYSISTRATA, 654-676

Dotards, ye have lost and wasted !  
                                 nothing in its stead ye bring,  
Nay ourselves ye're like to ruin,  
                                 spend and waste by blundering.  
Murmuring are ye ? Let me hear you,  
                                 only let me hear you speak,  
And from this unpolished slipper  
                                 comes a—slap upon your cheek !

M CH.  
Is not this an outrage sore ?  
And methinks it blows not o'er,  
But increases more and more.  
Come, my comrades, hale and hearty,  
                    on the ground your mantles throw,  
In the odour of their manhood  
                    men to meet the fight should go,  
Not in these ungodly wrappers  
                    swaddled up from top to toe.

On, then on, my white-foot<sup>a</sup> veterans,  
ye who thronged Leipsydrium's height  
In the days when we were Men !  
Shake this chill old Age from off you,  
Spread the wings of youth again.

O these women ! give them once a  
                                handle howsoever small,  
And they'll soon be nought behind us  
                                in the manliest feats of all.  
Yea, they'll build them fleets and navies  
                                and they'll come across the sea,  
Come like Carian Artemisia,<sup>b</sup>  
                                fighting in their ships with me.  
Or they'll turn their first attention,  
                                haply, to equestrian fights,

60

# ARISTOPHANES

ἱππικώτατον γάρ ἐστι χρήμα καῖποχον γυνή,  
 κοῦκ ἂν ἀπολίσθοι τρέχοντος· τὰς δ' Ἀμαζόνας  
 σκόπει,  
 ᾧς Μίκων ἔγραψ' ἐφ' ἵππων μαχομένας τοῖς ἀνδράσιν.  
 ἀλλὰ τούτων χρῆν ἀπασῶν ἐς τετρημένον ξύλον  
 ἐγκαθαρμόσαι λαβόντας τουτονὶ τὸν αὐχένα. 680

ΧΟ. ΓΥ. εἰ νῆ τὼ θεῷ με ζωπυ- [ἀντ.  
 ρήσεις, λύσω τὴν ἐμαυτῆς  
 ὅν ἐγὼ δῆ, καὶ ποιήσω  
 τήμερον τοὺς δημότας βωστρεῖν σ' ἐγὼ πεκτούμε-  
 νον.  
 ἀλλὰ χῆμεις, ὦ γυναῖκες, θάπτον ἐκδυόμεθα, 685  
 ὥς ἂν ὀζωμεν γυναικῶν αὐτοδαξ ὠργισμένων.  
 νῦν πρὸς ἔμ' ἵτω τις, ἵνα  
 μή ποτε φάγη σκόροδα  
 μηδὲ κυάμους μέλανας,  
 ὥς εἰ 690  
 καὶ μόνον κακῶς μ' ἐρεῖς, ὅ-  
 περχολῶ γάρ,  
 αἰετὸν τίκτοντα κάνθα-  
 ρὸς σε μαιεύσομαι.  
 οὐ γὰρ ὑμῶν φροντίσαιμ' ἄν, ἣν ἐμοὶ ζῆ Λαμπιτῶ 695  
 ἧ τε Θηβαία φίλη παῖς εὐγενῆς Ἰσμηνία.  
 οὐ γὰρ ἐστὶ δύναμις, οὐδ' ἦν ἐπτάκις σὺ ψηφίσῃ,  
 ὅστις, ὦ δύστην', ἀπήχθου πᾶσι καὶ τοῖς γείτοσιν.

<sup>a</sup> One in the Poecile Stoa, one in the Theseum.

<sup>b</sup> *He seizes the neck of Stratyllis.*

<sup>c</sup> Alluding to the soldier's garlic, and the voter's beans; 537.

<sup>d</sup> In Aesop's fable (No. 223), the beetle, to revenge itself on the eagle, contrived to break its eggs, even when they were laid in the bosom of Zeus; *W.* 1442, *P.* 129.



# ARISTOPHANES

ὥστε κἀχθές θῆκάτη ποιούσα παιγνίαν ἐγὼ 700  
τοῖσι παισὶ τὴν ἑταίραν ἐκάλεσ' ἐκ τῶν γειτόνων,  
παῖδα χρηστήν κἀγαπητὴν ἐκ Βοιωτῶν ἔγχελυν·  
οἱ δὲ πέμψειν οὐκ ἔφασκον διὰ τὰ σὰ ψηφίσματα.  
κονὸν μὴ παύσησθε τῶν ψηφισμάτων τούτων, πρὶν ἂν  
τοῦ σκέλους λαβῶν τις ὑμᾶς ἐκτραχηλίση φέρων. 705

ΧΟ. ΓΓ. ἄνασσα πράγους τοῦδε καὶ βουλευμάτος,  
τί μοι σκυθρωπὸς ἐξελήλυθας δόμων;

ΛΤ. κακῶν γυναικῶν ἔργα καὶ θήλεια φρὴν  
ποιεῖ μ' ἄθυμον περιπατεῖν ἄνω κάτω.

ΧΟ. ΓΓ. τί φῆς; τί φῆς; 710

ΛΤ. ἀληθῆ, ἀληθῆ.

ΧΟ. ΓΓ. τί δ' ἐστὶ δεινόν; φράζε ταῖς σαυτῆς φίλαις.

ΛΤ. ἀλλ' αἰσχροὺς εἰπεῖν καὶ σιωπῆσαι βαρύν.

ΧΟ. ΓΓ. μὴ νῦν με κρύψῃς ὃ τι πεπόνθαμεν κακόν.

ΛΤ. βινητιῶμεν, ἥ βράχιστον τοῦ λόγου. 715

ΧΟ. ΓΓ. ἰὼ Ζεῦ.

ΛΤ. τί Ζῆν' αὐτεῖς; ταῦτα δ' οὖν οὕτως ἔχει.  
ἐγὼ μὲν οὖν αὐτὰς ἀποσχεῖν οὐκέτι  
οἶα τ' ἀπὸ τῶν ἀνδρῶν ἀποδιδράσκουσι γάρ.

τὴν μὲν γε πρώτην διαλέγουσαν τὴν ὀπῆν 720

κατέλαβον ἥ τοῦ Πανός ἐστὶ ταυτίον,

τὴν δ' ἐκ τροχιλίας αὖ κατειλυσπωμένην,

τὴν δ' αὐτομολοῦσαν, τὴν δ' ἐπὶ στρουθοῦ μίαν

<sup>a</sup> The eels from Lake Copais in Boeotia were famous.

<sup>b</sup> An interval of several days must here be supposed to elapse. The separation of the sexes has now become insupportable to both parties, and the only question is which side will hold out the longest. The Chorus of Women are alarmed at seeing *Lysistrata* come on the stage, and walk up and down with an anxious and troubled air. The first twelve lines of the dialogue which ensues are borrowed and burlesqued from *Euripides*.

<sup>c</sup> From the *Telephus* of *Euripides*: Schol.



# ARISTOPHANES

- ἤδη πέτεσθαι διανοομένην κάτω  
εἰς Ὀρσιλόχου χθῆς τῶν τριχῶν κατέσπασα. 725  
πάσας τε προφάσεις ὥστ' ἀπελθεῖν οἴκαδε  
ἔλκουσιν. ἤδ' ἰδοὺν τις αὐτῶν ἔρχεται.  
αὕτη σὺ ποῖ θεῖς;
- ΓΓ.Α. οἴκαδ' ἐλθεῖν βούλομαι.  
οἴκοι γάρ ἐστιν ἔριά μοι Μιλήσια  
ὑπὸ τῶν σέων κατακοπτόμενα.
- ΛΥ. ποίων σέων; 730  
οὐκ εἰ πάλιν;
- ΓΓ.Α. ἀλλ' ἤξω ταχέως νῆ τῷ θεῷ,  
ὅσον διαπετάσας ἐπὶ τῆς κλίνης μόνον.
- ΛΥ. μὴ διαπετάννυ, μὴδ' ἀπέλθης μηδαμῇ.
- ΓΓ.Α. ἀλλ' ἐγὼ πολέσθαι τᾶρι;
- ΛΥ. ἦν τούτου δέη.
- ΓΓ.Β. τάλαιν' ἐγώ, τάλαινα τῆς ἄμοργίδος, 735  
ἦν ἄλοπον οἴκοι καταλέλοιφ'.
- ΛΥ. αὕτη ἄτερα  
ἐπὶ τὴν ἄμοργιν τὴν ἄλοπον ἐξέρχεται.  
χώρει πάλιν δεῦρ'.
- ΓΓ.Β. ἀλλὰ νῆ τὴν Φωσφόρον  
ἔγωγ' ἀποδείρασ' αὐτίκα μάλ' ἀπέρχομαι.
- ΛΥ. μὴ μάποδείρης. ἦν γὰρ ἄρξῃ τοῦτο σύ, 740  
ἑτέρα γυνὴ ταῦτόν ποιεῖν βουλήσεται.
- ΓΓ.Γ. ὦ πότνι' Εἰλείθυι', ἐπίσχεσ τοῦ τόκου,  
ἕως ἂν εἰς ὅσιον μόλω γὰρ χωρίον.
- ΛΥ. τί ταῦτα ληρεῖς;
- ΓΓ.Γ. αὐτίκα μάλα τέξομαι.
- ΛΥ. ἀλλ' οὐκ ἐκύεις σύ γ' ἐχθές.

<sup>a</sup> A comic exaggeration, the sparrow being an amorous bird (Schol.), and harnessed to Aphrodite's car (Sappho, i. 10).

<sup>b</sup> A woman is seen attempting to cross the stage.



# THE LYSISTRATA, 724-745

Back by the hair, yestreen, just as she started  
On sparrow's back,<sup>a</sup> straight for Orsilochus's :  
They make all sorts of shifts to get away.<sup>b</sup>  
Ha ! here comes one, deserting. Hi there, Hi !  
Where are you off to ?

FIRST WOMAN (*hurriedly*) I must just run home.  
I left some fine Milesian wools about,  
I'm sure the moths are at them.

LY. Moths indeed !  
Get back.

F.W. But really I'll return directly,  
I only want to spread them on the couch.

LY. No spreadings out, no running home to-day.

F.W. What ! leave my wools to perish ?

LY. If need be.<sup>c</sup>

SECOND W. O goodness gracious ! O that lovely flax  
I left at home unhackled !

LY. Here's another !  
*She's* stealing off to hackle flax forsooth.<sup>d</sup>  
Come, come, get back.

S.W. O yes, and so I will,  
I'll comb it out and come again directly.

LY. Nay, nay, no combing : once begin with that  
And other girls are sure to want the same.<sup>e</sup>

THIRD W. O holy Eileithyia, stay my labour  
Till I can reach some lawful travail-place.<sup>f</sup>

LY. How now !

T.W. My pains are come.

LY. Why, yesterday  
You were not pregnant.

<sup>a</sup> A second woman now attempts to cross the stage.

<sup>d</sup> To the second woman.

<sup>e</sup> Several women enter one after the other.

<sup>f</sup> The Acropolis was holy ground, not "lawful for childbirth" :  
Schol.

## ARISTOPHANES

- ΓΥ.Γ. ἀλλὰ τήμερον. 745  
 ἀλλ' οὔκαδέ μ' ὥς τὴν μαῖαν, ὦ Λυσιστράτη,  
 ἀπόπεμψον ὥς τάχιστα.
- ΛΥ. τίνα λόγον λέγεις;  
 τί τοῦτ' ἔχεις τὸ σκληρόν;
- ΓΥ.Γ. ἄρρεν παιδίον.  
 ΛΥ. μὰ τὴν Ἀφροδίτην οὐ σύ γ', ἀλλ' ἡ χαλκίον  
 ἔχειν τι φαίνει κοῖλον· εἴσομαι δ' ἐγώ. 750  
 ὦ καταγέλαστ', ἔχουσα τὴν ἱερὰν κυνὴν  
 κυεῖν ἔφασκες;
- ΓΥ.Γ. καὶ κυῶ γε νῆ Δία.  
 ΛΥ. τί δῆτα ταύτην εἶχες;
- ΓΥ.Γ. ἵνα μ' εἰ καταλάβοι  
 ὁ τόκος ἔτ' ἐν πόλει, τέκοιμ' ἐς τὴν κυνὴν  
 ἐσβᾶσα ταύτην, ὥσπερ αἱ περιστεραι. 755
- ΛΥ. τί λέγεις; προφασίζει· περιφανῇ τὰ πράγματα.  
 οὐ τὰμφιδρόμια τῆς κυνῆς αὐτοῦ μενεῖς;
- ΓΥ.Δ. ἀλλ' οὐ δύναμαι ἴσως οὐδὲ κοιμᾶσθ' ἐν πόλει,  
 ἐξ οὗ τὸν ὄφιν εἶδον τὸν οἰκουρόν ποτε.
- ΓΥ.Ε. ἐγὼ δ' ὑπὸ τῶν γλαυκῶν γε τάλαιν' ἀπόλλυμαι 760  
 ταῖς ἀγρυπνίαισι κακκαβίζουσῶν αἰεί.
- ΛΥ. ὦ δαιμόνιοι, παύσασθε τῶν τερατευμάτων.  
 ποθεῖτ' ἴσως τοὺς ἄνδρας· ἡμᾶς δ' οὐκ οἶει  
 ποθεῖν ἐκείνους; ἀργαλέας γ' εἴ οἶδ' ὅτι  
 ἄγουσι νύκτας. ἀλλ' ἀνάσχεσθ', ὦγαθαί, 765  
 καὶ προσταλαιπωρήσατ' ἔτ' ὀλίγον χρόνον,  
 ὥς χρησμός ἡμῶν ἐστὶν ἐπικρατεῖν, ἔαν  
 μὴ στασιάζωμεν· ἔστι δ' ὁ χρησμός οὗτοςί.
- ΓΥ. λέγ' αὐτὸν ἡμῶν ὃ τι λέγει.
- ΛΥ. σιγᾶτε δή.

<sup>a</sup> "In my opinion, the great bronze helmet of Athene Promachos": R.

# THE LYSISTRATA, 745-769

- T. W. But to-day I am.  
Quick, let me pass, Lysistrata, at once  
To find a midwife.
- LY. What's it all about ?  
What's this hard lump ?
- T. W. That's a male child.
- LY. Not it.  
It's something made of brass, and hollow too.  
Come, come, out with it. O you silly woman,  
What ! cuddling up the sacred helmet <sup>a</sup> there  
And say you're pregnant ?
- T. W. Well, and so I am.
- LY. What's this for then ?
- T. W. Why, if my pains o'ertake me  
In the Acropolis, I'd creep inside  
And sit and hatch there as the pigeons do.
- LY. Nonsense and stuff : the thing's as plain as can be  
Stay and keep here the name-day of your—helmet.
- FOURTH W. But I can't sleep a single wink up here,  
So scared I was to see the holy serpent.<sup>b</sup>
- FIFTH W. And I shall die for lack of rest, I know,  
With this perpetual hooting of the owls.
- LY. O ladies, ladies, cease these tricks, I pray.  
Ye want your husbands. And do you suppose  
They don't want *us* ? Full wearisome, I know,  
Their nights without us. O bear up, dear friends,  
Be firm, be patient, yet one little while,  
For I've an oracle (here 'tis) which says  
We're sure to conquer if we hold together.
- WOMEN. O read us what it says.
- LY. Then all keep silence.<sup>c</sup>

<sup>b</sup> The sacred serpent dwelt in the Erechtheum.

<sup>c</sup> *Lysistrata reads out the oracle.*

# ARISTOPHANES

ἀλλ' ὁπότεν πτήξωσι χελιδόνες εἰς ἓνα χώρον, 770  
τοὺς ἔποπας φεύγουσαι, ἀπόσχωνταί τε φα-  
λήτων,  
παῦλα κακῶν ἔσται, τὰ δ' ὑπέρτερα νέρτερα  
θήσει  
Ζεὺς ὑψιβρεμέτης,

ΓΓ. ἐπάνω κατακεισόμεθ' ἡμεῖς;

ΔΓ. ἦν δὲ διαστῶσιν καὶ ἀναπτῶνται πτερύγεσιν  
ἐξ ἱεροῦ ναοῦ χελιδόνες, οὐκέτι δόξει 775  
ὄρνεον οὐδ' ὅτιον καταπυγυνέστερον εἶναι.

ΓΓ. σαφὴς γ' ὁ χρησμὸς νῆ Δί'. ὦ πάντες θεοί,  
μή νυν ἀπείπωμεν τάλαιπωρούμεναι,  
ἀλλ' εἰσὶώμεν. καὶ γὰρ αἰσχρὸν τουτογί,  
ὦ φίλταται, τὸν χρησμὸν εἰ προδώσομεν. 780

ΧΘ. ΓΕ. μῦθον [στρ.  
βούλομαι λέξαι τιν' ὑμῖν, ὃν ποτ' ἤκουσ'  
αὐτὸς ἔτι παῖς ὢν.

οὕτως

ἦν ποτε νέος Μελανίων τις, ὃς 785

φεύγων γάμον ἀφίκετ' ἐς ἐρημίαν,

καὶ τοῖς ὄρεσιν ᾤκει·

καὶτ' ἐλαγοθήρει

πλεξάμενος ἄρκυς, 790

καὶ κύνα τιν' εἶχεν,

οὐκέτι κατῆλθε πάλιν οἴκαδ' ὑπὸ μίσους.

<sup>a</sup> φαλῆς, the φαλλός personified, *A.* 263, with an allusion to the φαληρίς or cool.

<sup>b</sup> καταπυγυνέστερον is explained by the Scholiast as μαλακώτερον καὶ πορνικώτερον.

<sup>c</sup> The women, with *Iysistrata*, re-enter the Acropolis. The two Choruses again indulge in an interchange of banter. The Men begin.

# THE LYSISTRATA, 770-792

*Soon as the swallows are seen*  
*collecting and crouching together,*  
*Shunning the hoopoes' flight*  
*and keeping aloof from the Love-birds,<sup>a</sup>*  
*Cometh a rest from ill,*  
*and Zeus the Lord of the Thunder*  
*Changeth the upper to under.*

w. Preserve us, shall we be the upper ?

LY. *Nay, but if once they wrangle,*  
*and flutter away in dissension*  
*Out of the Temple of God,*  
*then all shall see and acknowledge,*  
*Never a bird of the air*

*so perjured and frail<sup>b</sup> as the swallow.*  
w. Wow, but that's plain enough ! O all ye Gods,  
Let us not falter in our efforts now.  
Come along in. O friends, O dearest friends,  
'Twere sin and shame to fail the oracle.<sup>c</sup>

M. CH. Now to tell a little story  
Fain, fain I grow,  
One I heard when quite an urchin  
Long, long ago.<sup>d</sup>  
How that once  
All to shun the nuptial bed  
From his home Melanion fled,  
To the hills and deserts sped,  
Kept his dog,  
Wove his snares,  
Set his nets,  
Trapped his hares ;  
Home he nevermore would go,

<sup>a</sup> The Men reverse the story, in which Atalanta fled from wedlock, and Melanion won her by the golden apples (so Schol.) ; Apollodorus iii. 9. 6.

# ARISTOPHANES

	οὕτω τὰς γυναῖκας ἐβδελύχθη κεῖνος, ἡμεῖς τ' οὐδέν ἤττον τοῦ Μελανίωνος οἱ σώφρονες.	795
ΓΕΡΩΝ.	βούλομαί σε, γραῦ, κύσαι,	
ΓΥΝΗ.	κρόμμυνόν τ' ἄρ' οὐκ ἔδει.	
ΓΕ.	κἀνατεῖνας λακτίσαι.	
ΓΥ.	τὴν λόχμην πολλὴν φορεῖς.	800
ΓΕ.	καὶ Μυρωνίδης γὰρ ἦν τραχὺς ἐντεῦθεν μελάμπυ- γός τε τοῖς ἐχθροῖς ἅπασιν, ὥς δὲ καὶ Φορμίων.	
ΧΟ. ΓΥ.	κἀγὼ βούλομαι μῦθόν τιν' ὑμῖν ἀντιλέξαι τῷ Μελανίονι. Τίμων ἦν τις αἰδρυτός ἀβάτοισιν ἐν σκώλοισι τὰ πρόσωπα περιειργμένος, Ἑρινύος ἀπορρώξ. οὗτος ἄρ' ὁ Τίμων [ἄθλιος ἀφ' ὑμῶν] ᾧχεθ' ὑπὸ μίσους πολλὰ καταρασάμενος ἀνδράσι πονηροῖς. οὕτω κεῖνος ὑμᾶς ἀντεμίσει τοὺς πονηροὺς ἀνδρας αἰεί, ταῖσι δὲ γυναῖξιν ἦν φίλτατος.	[ἀντ. 805 810 815 820]

\* The version given requires the reading κρομμύνον, and ἔδει to be taken as from δέω "to be in want of"; the meaning being, "you shall weep real tears" (κλαίσει χωρίς κρομμύων Schol.).

THE LYSISTRATA, 793-820

He detested women so.  
 We are of Melanion's mind,  
 We detest the womankind.  
 MAN. May I, mother, kiss your cheek?  
 WOMAN. Then you won't require a leek.<sup>a</sup>  
 M. Hoist my leg, and kick you, so?  
 W. Fie! what stalwart legs you show!  
 M. Just such stalwart legs and strong,  
     Just such stalwart legs as these,  
 To the noble chiefs belong,  
     Phormio<sup>b</sup> and Myronides.<sup>c</sup>

W. CH. Now to tell a little story  
     Fain, fain am I,  
 To your tale about Melanion  
     Take this reply.  
     How that once  
 Savage Timon, all forlorn,  
 Dwelt amongst the prickly thorn  
 Visage-shrouded, Fury-born.  
     Dwelt alone,  
     Far away,  
     Cursing men  
     Day by day;  
 Never saw his home again.  
 Kept aloof from haunts of men:  
 Hating men of evil mind,  
 Dear to all the womankind.

Others render "Then you shall never eat onions again," a threat like that of 689 (Schol.: *ὅτι πολεμήσεις*).

<sup>b</sup> Phormio, a naval hero of the Peloponnesian war; Myronides, victor over the Corinthians and the Boeotians, 459-6 B.C. See *K.* 562, *P.* 348, *E.* 304.

<sup>c</sup> *It is now the women's turn. The two systems are of course antistrophical.*

# ARISTOPHANES

ΓΥ. τὴν γνάθον βούλει θένω;  
 ΓΕ. μηδαμῶς· ἔδεισά γε.  
 ΓΥ. ἀλλὰ κρούσω τῷ σκέλει;  
 ΓΕ. τὸν σάκανδρον ἐκφανείς.  
 ΓΥ. ἀλλ' ὅμως ἂν οὐκ ἴδοις  
 καίπερ οὔσης γραδὸς ὄντ' αὐ-  
 τὸν κομήτην, ἀλλ' ἀπεισι-  
 λωμένον τῷ λύχνῳ.

825

ΛΥ. ἰοὺ ἰοῦ, γυναῖκες, ἴτε δεῦρ' ὥς ἐμὲ  
 ταχέως.

ΓΥ.Α. τί δ' ἔστιν; εἰπέ μοι, τίς ἡ βοή; 830

ΛΥ. ἄνδρ' ἄνδρ' ὁρῶ προσιόντα παραπεπληγμένον,  
 τοῖς τῆς Ἀφροδίτης ὀργίοις εἰλημμένον.

ΓΥ.Α. ὦ πότνια, Κύπρου καὶ Κυθήρων καὶ Πάφου  
 μεδέουσ', ἴθ' ὀρθὴν ἦνπερ ἔρχει τὴν ὁδόν.  
 ποῦ δ' ἐστίν, ὅστις ἐστί;

ΛΥ. παρὰ τὸ τῆς Χλόης. 835

ΓΥ.Α. ὦ νῆ Δί' ἐστὶ δῆτα. τίς κάστιν ποτε;

ΛΥ. ὁρᾶτε· γιννώσκει τις ὑμῶν;

ΜΥ. νῆ Δία,  
 ἔγωγε· κάστιν οὐμὸς ἀνὴρ Κινησίας.

ΛΥ. σὸν ἔργον εἶη τοῦτον ὀπτᾶν καὶ στρέφειν,  
 κάζηπεροπεύειν, καὶ φιλεῖν καὶ μὴ φιλεῖν, 840  
 καὶ πάνθ' ὑπέχειν πλὴν ὧν σύννοιδεν ἡ κύλιξ.

ΜΥ. ἀμέλει, ποιήσω ταῦτ' ἐγώ.

ΛΥ. καὶ μὴν ἐγὼ  
 συνηπεροπεύσω παραμένουσά γ' ἐνθαδί,  
 καὶ ξυσταθεύσω τοῦτον. ἀλλ' ἀπέλθετε.

ΚΙΝΗΣΙΑΣ. οἴμοι κακοδαίμων, οἷος ὁ σπασμός μ' ἔχει 845

b <sup>a</sup> τὸν σάκανδρον· τὸ γυναικεῖον αἰδοῖον : Schol.

<sup>b</sup> The two Choruses now retire into the background : and there



# THE LYSISTRATA, 821-845

W. Shall I give your cheek a blow ?  
 M. No, I thank you, no, no, no !  
 W. Hoist my foot and kick you too ?  
 M. Fie ! what vulgar feet <sup>a</sup> I view.  
 W. Vulgar feet ! absurd, absurd,  
 Don't such foolish things repeat ;  
 Never were, upon my word,  
 Tinier, tidier little feet.<sup>b</sup>

LY. Ho, ladies ! ladies ! quick, this way, this way !  
 F.W. O what's the matter and what means that cry ?  
 LY. A man ! a man ! I see a man approaching  
 Wild with desire, beside himself with love.  
 F.W. O lady of Cyprus, Paphos, and Cythera,  
 Keep on, straight on, the way you are going now !  
 But where's the man ?  
 LY. (*pointing*) Down there, by Chloë's chapel.<sup>c</sup>  
 F.W. O so he is : whoever can he be !  
 LY. Know you him, anyone ?  
 MY. O yes, my dear,  
 I know him. That's Cinesias, my husband.  
 LY. O then 'tis yours to roast and bother him well ;  
 Coaxing, yet coy : enticing, fooling him,  
 Going all lengths, save what our Oath forbids.  
 MY. Ay, ay, trust me.  
 LY. And I'll assist you, dear ;  
 I'll take my station here, and help befool  
 And roast our victim. All the rest, retire.<sup>d</sup>  
 CINESIAS. O me ! these pangs and paroxysms of love,  
<sup>e</sup> again a short pause. Suddenly the voice of Lysistrata is heard  
 calling eagerly to her friends.  
<sup>f</sup> Near the Acropolis. Demeter was called Chloë after the first  
 green corn-shoots (χλόη).  
<sup>g</sup> The others withdraw, leaving Lysistrata alone upon the wall.  
 Cinesias approaches underneath.

# ARISTOPHANES

- χὼ τέτανος ὥσπερ ἐπὶ τροχοῦ στρεβλούμενον.  
 ΛΥ. τίς οὗτος οὖντος τῶν φυλάκων ἐστώς;  
 ΚΙ. ἐγώ.  
 ΛΥ. ἀνὴρ;  
 ΚΙ. ἀνὴρ δῆτ'·  
 ΛΥ. οὐκ ἄπει δῆτ' ἐκποδών;  
 ΚΙ. σὺ δ' εἰ τίς ἢ 'κβάλλουσά μ';  
 ΛΥ. ἡμεροσκοπός.  
 ΚΙ. πρὸς τῶν θεῶν νυν ἐκκάλεσόν μοι Μυρρίνην. 850  
 ΛΥ. ἰδού, καλέσω 'γὼ Μυρρίνην σοι; σὺ δὲ τίς εἶ;  
 ΚΙ. ἀνὴρ ἐκείνης, Παιονίδης Κινησίας.  
 ΛΥ. ὦ χαῖρε φίλτατ'· οὐ γὰρ ἀκλεές τοῦνομα  
 τὸ σὸν παρ' ἡμῶν ἐστιν οὐδ' ἀνώνυμον.  
 ἀεὶ γὰρ ἡ γυνὴ σ' ἔχει διὰ στόμα, 855  
 καὶ ὥσιν ἡ μῆλον λάβῃ, "Κινησία  
 τουτί γένοιτο," φησίν.  
 ΚΙ. ὦ πρὸς τῶν θεῶν.  
 ΛΥ. νῆ τὴν Ἀφροδίτην· καὶ περὶ ἀνδρῶν γ' ἐμπέση  
 λόγος τις, εἴρηκ' εὐθέως ἢ σὴ γυνὴ  
 ὅτι λῆρός ἐστι τᾶλλα πρὸς Κινησίαν. 860  
 ΚΙ. ἴθι νυν, κάλεσον αὐτήν.  
 ΛΥ. τί οὖν; δώσεις τί μοι;  
 ΚΙ. ἔγωγέ σοι νῆ τὸν Δί', ἣν βούλῃ γε σύ·  
 ἔχω δὲ τοῦθ'· ὅπερ οὖν ἔχω, δίδωμί σοι.  
 ΛΥ. φέρε νυν καλέσω καταβᾶσά σοι.  
 ΚΙ. ταχύ νυν πάννυ,  
 ὥς οὐδεμίαν ἔχω γε τῷ βίῳ χάριν, 865  
 ἐξ οὐπερ αὕτη ἔξηλθεν ἐκ τῆς οἰκίας·  
 ἀλλ' ἄχθομαι μὲν εἰσιών, ἔρημα δὲ  
 εἶναι δοκεῖ μοι πάντα, τοῖς δὲ σιτίοις  
 χάριν οὐδεμίαν οἶδ' ἐσθίων· ἔστuka γάρ.

# THE LYSISTRATA, 846-869

- Riving my heart, keen as a torturer's wheel !  
 LY. Who's this within the line of sentries ?  
 CI. I.  
 LY. A man ?  
 CI. A man, no doubt.  
 LY. Then get you gone.  
 CI. Who bids me go ?  
 LY. I, guard on outpost duty.  
 CI. O call me out, I pray you, Myrrhina.  
 LY. Call you out Myrrhina ! And who are you ?  
 CI. Why, I'm her husband, I'm Cinesias.<sup>a</sup>  
 LY. O welcome, welcome, dearest man ; your name  
 Is not unknown nor yet unhonoured here.  
 Your wife for ever has it on her lips.  
 She eats no egg, no apple, but she says  
*This to Cinesias !*  
 CI. O, good heaven ! good heaven !  
 LY. She does, indeed : and if we ever chance  
 To talk of men, she vows that all the rest  
 Are veriest trash beside Cinesias.  
 CI. Ah ! call her out.  
 LY. And will you give me aught ?  
 CI. O yes, I'll give you anything I've got.<sup>b</sup>  
 LY. Then I'll go down and call her.<sup>c</sup>  
 CI. Pray be quick.  
 I have no joy, no happiness in life,  
 Since she, my darling, left me. When I enter  
 My vacant home I weep ; and all the world  
 Seems desolate and bare : my very meals  
 Give me no joy, now Myrrhina is gone.

<sup>a</sup> There was an Attic deme *Παιονίδαι*, but *Παιονίδης* is intended to suggest *παιειν* as *Κινησίας* does *κινεειν*, a verb of the same signification.

<sup>b</sup> Gives money.

<sup>c</sup> Descends from the wall into the Acropolis.

## ARISTOPHANES

- |       |   |     |
|-------|---|-----|
| ΜΤ.   | φιλῶ φιλῶ ᾧ τούτον· ἄλλ' οὐ βούλεται<br>ὑπ' ἐμοῦ φιλεῖσθαι. σὺ δ' ἐμέ τούτῳ μὴ κάλει.   | 870 |
| ΚΙ.   | ὦ γλυκύτατον Μυρρινίδιον, τί ταῦτα δρᾷς;<br>κατάβηθι δεῦρο.   |     |
| ΜΤ.   | μὰ Δί' ἐγὼ μὲν αὐτόσ' οὔ.   |     |
| ΚΙ.   | ἐμοῦ καλοῦντος οὐ καταβήσει, Μυρρίνη;   |     |
| ΜΤ.   | οὐ γὰρ δεόμενος οὐδὲν ἐκκαλεῖς ἐμέ.   | 875 |
| ΚΙ.   | ἐγὼ οὐ δεόμενος; ἐπιτετριμμένος μὲν οὔν.  |     |
| ΜΤ.   | ἄπειμι.   |     |
| ΚΙ.   | μὴ δῆτ', ἀλλὰ τῷ γοῦν παιδίῳ<br>ὑπάκουσον· οὗτος, οὐ καλεῖς τὴν μαμμίαν;  |     |
| ΠΑΙΣ. | μαμμία, μαμμία, μαμμία.   |     |
| ΚΙ.   | αὕτη, τί πάσχεις; οὐδ' ἐλεεῖς τὸ παιδίον<br>ἄλουτον ὃν κᾶθλον ἔκτην ἡμέραν;   | 880 |
| ΜΤ.   | ἔγωγ' ἐλεῶ δῆτ'· ἀλλ' ἀμελῆς αὐτῷ πατὴρ<br>ἔστω.  |     |
| ·ΚΙ.  | κατάβηθ', ὦ δαιμονία, τῷ παιδίῳ.  |     |
| ΜΤ.   | οἷον τὸ τεκέειν· καταβατέον. τί γὰρ πάθω;   |     |
| ΚΙ.   | ἐμοὶ γὰρ αὕτη καὶ νεωτέρα δοκεῖ<br>πολλῷ γεγενῆσθαι ἀγανώτερον βλέπειν·<br>χὰ δυσκολαίνει πρὸς ἐμέ καὶ βρενθύεται,<br>ταῦτ' αὐτὰ δὴ ᾧ καμ' ἐπιτρίβει τῷ πόθῳ. | 885 |
| ΜΤ.   | ὦ γλυκύτατον σὺ τεκνίδιον κακοῦ πατρός,<br>φέρε σε φιλήσω γλυκύτατον τῇ μαμμίᾳ.   | 890 |
| ΚΙ.   | τί, ὦ πονηρά, ταῦτα ποιεῖς χατέραις<br>πέθει γυναιξί, καμέ τ' ἀχθεσθαι ποιεῖς<br>αὕτη τε λυπεῖ;   |     |
| ΜΤ.   | μὴ πρόσαγε τὴν χεῖρά μοι.   |     |
| ΚΙ.   | τὰ δ' ἔνδον ὄντα τὰμὰ καὶ σά χρήματα<br>χεῖρον διαπιθεῖς.   |     |
| ΜΤ.   | ὀλίγον αὐτῶν μοι μέλει.   | 895 |

<sup>a</sup> *As she speaks, she appears on the wall.*

# THE LYSISTRATA, 870-895

MY. (*within*) Ay, ay, I love, I love him, but he won't  
Be loved by me : call me not out to him.<sup>a</sup>

CI. What mean you, Myrrhina, my sweet, sweet love ?  
Do, do come down.

MY. No, no, sir, not to you.

CI. What, won't you when I call you, Myrrhina ?

MY. Why, though you call me, yet you want me not.

CI. Not want you, Myrrhina ! I'm dying for you.

MY. Good-bye.

CI. Nay, nay, but listen to the child

At all events : speak to Mama, my child.

CHILD. Mama ! Mama ! Mama !

CI. Have you no feeling, mother, for your child,  
Six days unwashed, unsuckled ?

MY. Ay, 'tis I  
That feel for baby, 'tis Papa neglects him.

CI. Come down and take him, then ?

MY. O what it is  
To be a mother ! I must needs go down.<sup>b</sup>

CI. She looks, methinks, more youthful than she did,  
More gentle-loving, and more sweet by far.  
Her very airs, her petulant, saucy ways,  
They do but make me love her, love her more.

MY. O my sweet child, a naughty father's child,  
Mama's own darling, let me kiss you, pet.

CI. Why treat me thus, you baggage, letting others  
Lead you astray : making me miserable  
And yourself too ?

MY. Hands off ! don't touch me, sir.

CI. And all our household treasures, yours and mine,  
Are gone to wrack and ruin.

MY. I don't care.

<sup>b</sup> She descends from the wall, and four lines below reappears through the gate. While she is gone Cinesias speaks.

# ARISTOPHANES

- ΚΙ. ὀλίγον μέλει σοι τῆς κρόκης φορουμένης  
ὑπὸ τῶν ἀλεκτρυνόνων;
- ΜΥ. ἔμοιγε νῆ Δίῃ.
- ΚΙ. τὰ τῆς Ἀφροδίτης ἱέρ' ἀνοργιάστα σοι  
χρόνον τοσοῦτόν ἐστιν. οὐ βαδιεῖ πάλιν;
- ΜΥ. μὰ Δί' οὐκ ἔγωγ', ἦν μὴ διαλλαχθῇτέ γε 900  
καὶ τοῦ πολέμου παύσῃσθε.
- ΚΙ. τοιγάρ, ἦν δοκῇ,  
ποιήσομεν καὶ ταῦτα.
- ΜΥ. τοιγάρ, ἦν δοκῇ,  
κᾶγωγ' ἄπειμ' ἐκείσε· νῦν δ' ἀπομώμοκα.
- ΚΙ. σὺ δ' ἀλλὰ κατακλίθητι μετ' ἐμοῦ διὰ χρόνου.
- ΜΥ. οὐ δῆτα· καίτοι σ' οὐκ ἐρῶ γ' ὥς οὐ φιλῶ. 905
- ΚΙ. φιλεῖς; τί οὖν οὐ κατεκλίνης, ὦ Μυρρίνιον;
- ΜΥ. ὦ καταγέλαστ', ἐναντίον τοῦ παιδίου;
- ΚΙ. μὰ Δί', ἀλλὰ τοῦτό γ' οἴκαδ', ὦ Μανῆ, φέρε.  
ἰδοῦ, τὸ μέν σοι παιδίον καὶ δὴ ἔκποδών·  
σὺ δ' οὐ κατακλίνει;
- ΜΥ. ποῦ γὰρ ἂν τις καί, τάλαν, 910  
δράσειε τοῦθ';
- ΚΙ. ὅπου τὸ τοῦ Πανός, καλόν.
- ΜΥ. καὶ πῶς ἔθ' ἀγνή δῆτ' ἂν ἔλθοιμ' ἐς πόλιν;
- ΚΙ. κάλλιστα δῆπου, λουσαμένη τῇ Κλειψύδρᾳ.
- ΜΥ. ἔπειτ' ὁμόσασα δῆτ' ἐπιорκήσω, τάλαν;
- ΚΙ. εἰς ἐμέ τράποιτο· μηδὲν ὄρκου φροντίσης. 915
- ΜΥ. φέρε νυν ἐνέγκω κλινίδιον νῶν.
- ΚΙ. μηδαμῶς.  
ἀρκεῖ χαμαὶ νῶν.
- ΜΥ. μὰ τὸν Ἀπόλλω μὴ σ' ἐγώ,  
καίπερ τοιοῦτον ὄντα, κατακλινῶ χαμαί.

\* Lines 904 to 979 were omitted in R.'s translation, 968-978 are taken from his note.

# THE LYSISTRATA, 896-918

- CI. Not care, although the fowls are in the house  
Pulling your threads to pieces ?
- MY. Not a bit.
- CI. Nor though the sacred rites of wedded love  
Have been so long neglected ? won't you come ?
- MY. No, no, I won't, unless you stop the war,  
And all make friends.
- CI. Well, then, if such your will,  
We'll e'en do this.
- MY. Well, then, if such your will,  
I'll e'en come home : but now I've sworn I won't.
- CI.<sup>a</sup> Come to my arms, do, after all this time !
- MY. No, no—and yet I won't say I don't love you.
- CI. You love me ? then come to my arms, my dearie !
- MY. You silly fellow, and the baby here ?
- CI. O, not at all—(*to slave*) here, take the baby home.  
There now : the baby's gone out of the way ;  
Come to my arms !
- MY. Good heavens, where, I ask you !
- CI. Pan's grotto<sup>b</sup> will do nicely.
- MY. Oh, indeed !  
How shall I make me pure to ascend the Mount<sup>c</sup> ?
- CI. Easy enough : bathe in the Clepsydra.
- MY. I've sworn an oath, and shall I break it, man ?
- CI. On my head be it : never mind the oath.
- MY. Well, let me bring a pallet.
- CI. Not at all ;  
The ground will do.
- MY. What—one so much to me ?  
I swear I'll never let you lie o' the ground.<sup>d</sup>

<sup>b</sup> " Pan's grotto was to be the nuptial chamber, and she was to purify herself in the adjoining spring, the Clepsydra " : R.

<sup>c</sup> *i.e.* the Acropolis.

<sup>d</sup> *Exit M.*

# ARISTOPHANES

- ΚΙ. ἥ τοι γυνή φιλεῖ με, δήλη 'στὶν καλῶς.  
 ΜΥ. ἰδοῦ, κατάκεισ' ἀνύσας τι· καὶ γὰρ 'κδύομαι 920  
 καίτοι, τὸ δεῖνα, ψίαθός ἐστ' ἐξοιστέα.  
 ΚΙ. ποία ψίαθος; μή μοί γε.  
 ΜΥ. νῆ τὴν "Αρτεμιν,  
 αἰσχροὺν γὰρ ἐπὶ τόνου γε.  
 ΚΙ. δός μοί νυν κύσαι.  
 ΜΥ. ἰδοῦ.  
 ΚΙ. παπαιάξ. ἡκέ νυν ταχέως πάνυ.  
 ΜΥ. ἰδοῦ ψίαθος· κατάκεισο, καὶ δὴ 'κδύομαι. 925  
 καίτοι, τὸ δεῖνα, προσκεφάλαιον οὐκ ἔχεις.  
 ΚΙ. ἀλλ' οὐ δέομ' οὐδὲν ἔγωγε.  
 ΜΥ. νῆ Δί' ἀλλ' ἐγώ.  
 ΚΙ. ἀλλ' ἡ τὸ πέος τόδ' 'Ηρακλῆς ξενίζεται.  
 ΜΥ. ἀνίστασ', ἀναπήδησον.  
 ΚΙ. ἦδη πάντ' ἔχω.  
 ΜΥ. ἅπαντα δῆτα;  
 ΚΙ. δεῦρό νυν, ὦ χρύσιον. 930  
 ΜΥ. τὸ στρόφιον ἦδη λύομαι. μέμνησό νυν·  
 μή μ' ἐξαπατήσης τὰ περὶ τῶν διαλλαγῶν.  
 ΚΙ. νῆ Δί' ἀπολοίμην ἄρα.  
 ΜΥ. σισύραν οὐκ ἔχεις.  
 ΚΙ. μὰ Δί' οὐδὲ δέομαί γ', ἀλλὰ βινεῖν βούλομαι.  
 ΜΥ. ἀμέλει, ποιήσεις τοῦτο· ταχὺ γὰρ ἔρχομαι. 935  
 ΚΙ. ἄνθρωπος ἐπιτρίψει με διὰ τὰ στρώματα.  
 ΜΥ. ἔπαιρε σαντόν.  
 ΚΙ. ἀλλ' ἐπήρται τοῦτό γε.  
 ΜΥ. βούλει μυρίσω σε;  
 ΚΙ. μὰ τὸν 'Απόλλω μή μέ γε.

<sup>a</sup> Enter M. with pallet.

<sup>b</sup> Exit M. and returns with mattress.



THE LYSISTRATA, 919-938

- CI. The woman loves me, plain enough, you see.  
 MY.<sup>a</sup> There, lie down, do make haste; I'll take my things off.  
 But wait a minute, I must find a mattress.  
 CI. Bother the mattress, not for me.  
 MY. Why yes,  
 It's nasty on the cords.  
 CI. Give me a kiss.  
 MY. There then.  
 CI. Smack, smack. Come back, look sharp about it.<sup>b</sup>  
 MY. There now, lie down, see, I take off my things—  
 But wait a minute—what about a pillow?  
 CI. But I don't want a pillow.  
 MY. I do, though.<sup>c</sup>  
 CI. A veritable feast of Barmecides<sup>d</sup>!<sup>e</sup>  
 MY. Up with your head, hop up!  
 CI. I've all I want.  
 MY. What, *all*?  
 CI. Yes, all but you; come here, my precious!  
 MY. There goes the girdle. But remember now,  
 You must not play me false about the peace.  
 CI. God damn me if I do!  
 MY. You have no rug.  
 CI. I want no rug, I want you in my arms.  
 MY. Oh, all right, you shall have me, I'll be quick.<sup>f</sup>  
 CI. She'll be the death of me with all these bedclothes!<sup>g</sup>  
 MY. Up now!  
 CI. I'm up enough, be sure of that.  
 MY. Some nice sweet ointment?  
 CI. By Apollo, no!

<sup>a</sup> *Exit M.*

<sup>d</sup> "Ἡρακλῆς ξενίζεται, is having the entertainment of Heracles, that is, is kept waiting for his supper; cf. W. 60": R.

<sup>e</sup> *M. returns with pillow.*

<sup>f</sup> *Exit M.*

<sup>g</sup> *Enter M. with rug.*

# ARISTOPHANES

- ΜΤ. νή τήν Ἀφροδίτην, ἣν τε βούλη γ' ἦν τε μή.  
 ΚΙ. εἴθ' ἐκχυθείη τὸ μύρον, ὦ Ζεῦ δέσποτα. 940  
 ΜΤ. πρότεινε δὴ τήν χεῖρα καλεΐφου λαβών.  
 ΚΙ. οὐχ ἤδὺ τὸ μύρον μὰ τὸν Ἀπόλλω τουτογί,  
 εἰ μὴ διατριπτικόν γε, κοῦκ ὄζον γάμων.  
 ΜΤ. τάλαιν' ἐγώ, τὸ Ῥόδιον ἥνεγκον μύρον.  
 ΚΙ. ἀγαθόν· ἕα αὐτ', ὦ δαιμονία.  
 ΜΤ. ληρεῖς ἔχων. 945  
 ΚΙ. κάκιστ' ἀπόλοιθ' ὁ πρῶτος ἐψήσας μύρον.  
 ΜΤ. λαβέ τόνδε τὸν ἀλάβαστον.  
 ΚΙ. ἀλλ' ἕτερον ἔχω.  
 ἀλλ' ὠζυρὰ κατάκεισο καὶ μή μοι φέρε  
 μηδέν.  
 ΜΤ. ποιήσω ταῦτα νή τήν Ἀρτεμιν.  
 ὑπολύομαι γοῦν. ἀλλ' ὅπως, ὦ φίλτατε,  
 σπονδὰς ποιείσθαι ψηφιεῖ. 950  
 ΚΙ. βουλεύσομαι—  
 ἀπολώλεκέν με κάπιτέτριφεν ἡ γυνή,  
 τὰ τ' ἄλλα πάντα κάποδείρασ' οἴχεται.  
 οἴμοι τί πάθω; τίνα βινήσω, [στρ  
 τῆς καλλίστης πασῶν ψευσθεῖς; 955  
 πῶς ταυτηνὶ παιδοτροφήσω;  
 ποῦ Κυναλώπηξ;  
 μίσθωσόν μοι τὴν τιτθίν.  
 ΧΟ. ΓΕ. ἐν δεινῷ γ', ὦ δύστηνε, κακῷ  
 τείρει ψυχὴν ἐξαπατηθεῖς. 960  
 κᾶγωγ' οἰκτεῖρω σ' αἰ, αἰ, αἰ.  
 ποῖος γὰρ ἂν ἦ νέφρος ἀντίσχοι,  
 ποία ψυχή, ποῖοι δ' ὄρχεις,  
 ποία δ' ὀσφύς; ποῖος δ' ὄρρος

<sup>a</sup> Exit M.

<sup>c</sup> Exit M.

<sup>b</sup> Enter M. with ointment.

<sup>a</sup> Enter M. with a flask.

# THE LYSISTRATA, 939-964

MY. By Aphrodite, yes ! say what you like.<sup>a</sup>

CI. Lord Zeus, I pray the ointment may be spilt !<sup>b</sup>

MY. Put out your hand, take some, anoint yourself.

CI. I swear this stuff is anything but sweet,  
The brand is Wait-and-see, no marriage smell !

MY. How stupid ! here I've brought the Rhodian kind.

CI. It's good enough, my dear.

MY. Rubbish, good man !<sup>c</sup>

CI. Perdition take the man that first made ointment !<sup>d</sup>

MY. Here, take this flask.

CI. I've all the flask I want.

Come to my arms, you wretched creature you !  
No more things, please !

MY. I will, by Artemis.

There go my shoes, at least. Now don't forget,  
You'll vote for peace, my dearest.

CI. Oh, I'll see.<sup>e</sup>

The creature's done for me, bamboozled me,  
Gone off and left me in this wretched state.

What will become of me ? whom shall I fondle  
Robbed of the fairest fair ?

Who will be ready this orphan to dandle ?

Where's Cynalopex ? where ?

Find me a nurse !

M. CI. She's left you a curse.

Oh I'm so sorry, O I grieve for ye,

'Tis more than a man can bear :

Not a soul, not a loin, not a heart, not a groin,

<sup>a</sup> " But what he means we cannot say, for before he has gone further Myrrhina disappears into the Acropolis, and he finds that she has been playing him false throughout " : R.

<sup>f</sup> " He speaks of his *ψωλήν* (*inf.* 979) as if it were a motherless daughter. Its own mother has deserted it ; he must hire a nurse for it from the *πορνοβοσκός*, Philostratus, who was nicknamed *Κυναλώπις*. See K. 1069 " : R.

# ARISTOPHANES

- κατατεινόμενος, 965  
καὶ μὴ βινῶν τοὺς ὄρθρους.  
ΚΙ. ὦ Ζεῦ, δεινῶν ἀντισπασμῶν. [ἀντ.  
ΧΟ. ΓΕ. ταυτὶ μέντοι νυνὶ σ' ἐποίησ'  
ἢ παμβδελυρὰ καὶ παμμυσαρά.  
ΧΟ. ΓΥ. μὰ Δί' ἀλλὰ φίλη καὶ παγγλυκερά. 970  
ΧΟ. ΓΕ. ποία γλυκερά;  
μιαρὰ μιαρὰ δῆτ'. ὦ Ζεῦ Ζεῦ,  
εἴθ' αὐτήν, ὥσπερ τοὺς θωμούς,  
μεγάλῳ τυφῶ καὶ πρηστῇρι  
ξυστρέψας καὶ ξυγγογγυλίσας 975  
οἴχοιο φέρων, εἶτα μεθείης,  
ἢ δὲ φέροιτ' αὖ πάλιν εἰς τὴν γῆν,  
καῖτ' ἐξαίφνης  
περὶ τὴν ψωλὴν περιβαίη.
- ΚΗΡΥΞ. πᾶ τᾶν Ἀσανᾶν ἔστιν ἃ γερωχία 980  
ἢ τοὶ πρυτάνιες; λῶ τι μυσιῖσαι νέον.  
ΠΡΟ. σὺ δὲ τίς; πότερον ἄνθρωπος, ἢ Κονίσσαλος;  
ΚΗ. κᾶρυξ ἐγών, ὦ κυρσάνιε, ναὶ τῷ σιῶ  
ἔμολον ἀπὸ Σπάρτας περὶ τᾶν διαλλαγᾶν.  
ΠΡΟ. κᾶπειτα δόρου δῆθ' ὑπὸ μάλης ἦκεις ἔχων; 985  
ΚΗ. οὐ τὸν Δί' οὐκ ἐγώνγα.  
ΠΡΟ. ποῖ μεταστρέφει;  
τί δὴ προβάλλει τὴν χλαμύδ'; ἢ βουβωνιᾶς  
ὑπὸ τῆς ὁδοῦ;  
ΚΗ. παλαιόρ γα ναὶ τὸν Κάστορα  
ἄνθρωπος.  
ΠΡΟ. ἀλλ' ἔστukas, ὦ μιαρῶτατε.

<sup>a</sup> Ἀθηνῶν, γερουσία, and λῶ = ἐθέλω.

<sup>b</sup> "Are you a man or Conisalus?" the latter being a local Priapus.

THE LYSISTRATA, 965-989

Can endure such pangs of despair.

CI. O Zeus, what pangs and throes I bear !

M. CH. All this woe she has wrought you, she only, the  
Utterly hateful, the utterly vile.

W. CH. Not so ; but the darling, the utterly sweet.

M. CH. Sweet, sweet, do you call her ? Vile, vile, I repeat.  
Zeus, send me a storm and a whirlwind, I pray,  
'To whisk her away, like a bundle of hay,  
Up, up, to the infinite spaces,  
And toss her and swirl her, and twist her, and twirl  
her,

Till, tattered and torn, to the earth she is borne,  
To be crushed—in my ardent embraces.

(Enter Herald)

HERALD. Whaur sall a body fin' the Athanian senate,  
Or the gran' lairds ? Ha' gotten news to tell.<sup>a</sup>

MAG. News have you, friend ?

And what in the world are you ? <sup>b</sup>

HER. A heralt, billie ! <sup>c</sup> jist a Spartian heralt,  
Come, by the Twa', anent a Peace, ye ken.

MAG. And so you come with a spear beneath your armpit!<sup>d</sup>

HER. Na, na, not I.

MAG. Why do you turn away ?

Why cast your cloak before you ? Is your groin  
A trifle swollen from the march ?

HER. By Castor

This loon's a rogue.

MAG. Look at yourself, you brute !

<sup>a</sup> ὁ κυρσάνι = "my lad": κυρσανίους καλοῦσιν οἱ Ἀάκωνες τὰ μειράκια (Schol.). Compare 1248.

<sup>d</sup> He is trying to hide the φαλλὸς δερμάτινος, but "armpit" is a comic turn, alluding to conspirators who hide a dagger there. Lines 985 to 992 are not in It.'s translation.

# ARISTOPHANES

- ΚΗ. οὐ τὸν Δί' οὐκ ἐγώνυγα· μηδ' αὖ πλαδδίη. 990
- ΠΡΟ. τί δ' ἐστὶ σοι τοδί;
- ΚΗ. σκυτάλα Λακωνικά.
- ΠΡΟ. εἴπερ γε χαῦτη 'στὶ σκυτάλη Λακωνική.  
ἀλλ' ὥς πρὸς εἰδότη' ἐμέ σὺ τάληθῇ λέγε.  
τί τὰ πράγμαθ' ὑμῖν ἐστὶ τὰν Λακεδαίμονι;
- ΚΗ. ὁρσὰ Λακεδαίμων πᾶα, καὶ τοὶ σύμμαχοι 995  
ἅπαντες ἐστύκαντι· Πελλάνας δὲ δεῖ.
- ΠΡΟ. ἀπὸ τοῦ δὲ τουτὶ τὸ κακὸν ὑμῖν ἐνέπεσεν;  
ἀπὸ Πανός;
- ΚΗ. οὐκ, ἀλλ' ἄρχε μὲν, οἶῶ, Λαμπιτώ,  
ἔπειτα τᾶλλαι ταὶ κατὰ Σπάρταν ἅμα  
γυναῖκες ἔπερ ἀπὸ μιᾶς ὑσπλαγίδος 1000  
ἀπήλαον τῶς ἄνδρας ἀπὸ τῶν ὑσσάκων.
- ΠΡΟ. πῶς οὖν ἔχετε;
- ΚΗ. μογίομες. ἂν γὰρ τὰν πόλιν  
ἔπερ λυχοφορίοντες ἀποκεκύφαμες.  
ταὶ γὰρ γυναῖκες οὐδὲ τῷ μύρτῳ σιγῇν  
ἔωντι, πρὶν χ' ἅπαντες ἐξ ἑνὸς λόγῳ 1005  
σπονδὰς ποιησώμεσθα ποττὰν Ἑλλάδα.
- ΠΡΟ. τουτὶ τὸ πρᾶγμα πανταχόθεν ξυνομώμοται  
ὑπὸ τῶν γυναικῶν· ἄρτι νυνὶ μανθάνω.  
ἀλλ' ὥς τάχιστα φράζε περὶ διαλλαγῶν  
αὐτοκράτορας πρέσβεις ἀποπέμπειν ἐνθαδί. 1010  
ἐγὼ δ' ἐτέρους ἐνθένδε τῇ βουλῇ φράσω  
πρέσβεις ἐλέσθαι, τὸ πέος ἐπιδείξας τοδί.
- ΚΗ. πωτάομαι· κράτιστα γὰρ παντᾶ λέγεις.

ΧΟ. ΓΕ. οὐδέν ἐστι θηρίον γυναικὸς ἁμαχώτερον,

<sup>a</sup> ὁρλή, πᾶσα.

<sup>b</sup> Pan causes all sudden commotions and "panics."

<sup>c</sup> ἀπήλαον τοὺς ἄνδρας ἀπὸ τῶν γυναικείων αἰδοίων.

# THE LYSISTRATA, 990-1014

HER. There's naught amiss wi' me, don't play the fule.

MAG. Why then, what's this ?

HER. A Spartan letter-staff.

MAG. (*pointing to himself*)

Yes, if *this* is a Spartan letter-staff !

Well, and how fare the Spartans ? tell me that :  
And tell me truly, for I know the fact.

HER. They're bad eneugh, they canna weel be waur ;  
They're sair bested, Spartans, allies, an' a'.<sup>a</sup>

MAG. And how and whence arose this trouble first ?  
From Pan <sup>b</sup> ?

HER. Na, na, 'twer' Lampito, I ween,  
First set it gainin' : then our hizzies, a'  
Risin' like rinners at ane signal word,  
Loupit, an' jibbed, an' dang the men awa'.<sup>c</sup>

MAG. How like ye that ?

HER. Och, we're in waefu' case.  
They stan' abeigh, the lassies do, an' vow  
They'll no be couthie wi' the laddies mair  
Till a' mak' Peace, and throughly en' the War.<sup>d</sup>  
MAG. This is'a plot they have everywhere been hatching,  
These villainous women : now I see it all.  
Run home, my man, and bid your people send  
Envoys with absolute powers to treat for peace,  
And I will off with all the speed I can,  
And get our Council here to do the same.

HER. Nebbut, I'se fly, ye rede me weel, I'm thinkin'.<sup>e</sup>

M. CH. There is nothing so resistless

as a woman in her ire,

<sup>a</sup> μογοῦμεν, λυχνοφοροῦντες, θιγεῖν, ἔωσι, πρὸς τὴν. μύτρος is αἰδοῖον γυναικεῖον : Schol.

<sup>c</sup> The Herald leaves for Sparta ; the Magistrate returns to the Senate ; and the two Choruses now advance for a final skirmish.

# ARISTOPHANES

- οὐδὲ πῦρ, οὐδ' ᾧδ' ἀναιδῆς οὐδεμία πόρδαλις. 1015
- ΧΟ. ΓΓ. ταῦτα μέντοι σὺ ξυνιείς εἶτα πολεμεῖς ἐμοί,  
ἐξόν, ᾧ πόνηρε, σοὶ βέβαιον ἔμ' ἔχειν φίλην;
- ΧΟ. ΓΕ. ὥς ἐγὼ μισῶν γυναικάς οὐδέποτε παύσομαι.
- ΧΟ. ΓΓ. ἀλλ' ὅταν βούλῃ σύ· νυνὶ δ' οὗ σε περιόψομαι  
γυμνὸν ὄνθ' οὕτως. ὀρώ γὰρ ὥς καταγέλαστος  
εἶ. 1020
- ἀλλὰ τὴν ἐξωμίδ' ἐνδύσω σε προσιοῦς' ἐγώ.
- ΧΟ. ΓΕ. τοῦτο μὲν μὰ τὸν Δί' οὐ πονηρὸν ἐποίησατε·  
ἀλλ' ὑπ' ὀργῆς γὰρ πονηρᾶς καὶ τότε' ἀπέδυν  
ἐγώ.
- ΧΟ. ΓΓ. πρῶτα μὲν φαίνει γ' ἀνὴρ· εἶτ' οὐ κατα-  
γέλαστος εἶ.
- κἂν με μὴ λυπῆς, ἐγὼ σοῦ καὶν τόδε τὸ θηρίον 1025  
τοῦπὶ τῷφθαλμῷ λαβοῦς' ἐξείλον ἄν, ὃ νῦν ἐνι.
- ΧΟ. ΓΕ. τοῦτ' ἄρ' ἦν με τοῦπιτρῖβον, δακτύλιος οὐτοσί·  
ἐκσκάλευσον αὐτό, κῆτα δεῖξον ἀφελοῦσά μοι·  
ὥς τὸν ὀφθαλμόν γέ μου νῆ τὸν Δία πάλαι  
δάκνει.
- ΧΟ. ΓΓ. ἀλλὰ δράσω ταῦτα· καίτοι δύσκολος ἔφυς ἀνὴρ. 1030<sup>1</sup>  
ἦ μέγ', ᾧ Ζεῦ, χρῆμ' ἰδεῖν τῆς ἐμπίδος ἔνεστί  
σοι.

<sup>1</sup> "The Scholiast's explanation that the speaker is giving Stratyllis a ring wherewith to scoop out . . . the insect from his eye . . . seems to me foreign to the ordinary style and phraseology of Aristophanes. And I entirely agree with Bergler and Brunck that the name δακτύλιος, with a play on δάκνειν, is given to the gnat itself": R.



# THE LYSISTRATA, 1015-1031

She is wilder than a leopard,  
she is fiercer than a fire.

w. CH. And yet you're so daft  
as with women to contend,  
When 'tis in your power to win me  
and have me as a friend.

m. CH. I'll never, never cease  
all women to detest.

w. CH. That's as you please hereafter :  
meanwhile you're all undressed.  
I really can't allow it,

you are getting quite a joke ;  
Permit me to approach you  
and to put you on this cloak.

m. CH. Now that's not so bad  
or unfriendly I declare ;  
It was only from bad temper  
that I stripped myself so bare.

w. CH. There, now you look a man :  
and none will joke and jeer you :  
And if you weren't so spiteful  
that no one can come near you,  
I'd have pulled out the insect  
that is sticking in your eye.

m. CH. Ay, that is what's consuming me,  
that little biter-fly.<sup>a</sup>  
Yes, scoop it out and show me,

when you've got him safe away :  
The plaguy little brute,  
he's been biting me all day.

w. CH. I'll do it, sir, I'll do it :  
but you're a cross one, you.  
O Zeus ! here's a monster

I am pulling forth to view.

# ARISTOPHANES

- οὐχ ὄρας; οὐκ ἐμπίς ἐστιν ἥδε Τρικορυσία;  
 ΧΟ. ΓΕ. νῆ Δί' ὠνησάς γέ μ', ὡς πάλαι γέ μ' ἐφρεω-  
 ρύχει,  
 ὥστ' ἐπειδὴ ἔξηρέθη, ρεῖ μου τὸ δάκρυον πολὺ.  
 ΧΟ. ΓΤ. ἀλλ' ἀποψήσω σ' ἐγώ, καίτοι πάνυ πονηρὸς εἶ, 1035  
 καὶ φιλήσω.  
 ΧΟ. ΓΕ. μὴ φιλήσης.  
 ΧΟ. ΓΤ. ἥν τε βούλη γ' ἦν τε μή.  
 ΧΟ. ΓΕ. ἀλλὰ μὴ ὦρασ' ἴκοισθ'· ὡς ἐστὲ θωπικαὶ φύσει,  
 κᾶστ' ἐκείνο τοῦπος ὀρθῶς κοῦ κακῶς εἰρη-  
 μένον,  
 οὔτε σὺν πανωλέθροισιν οὔτ' ἄνευ πανωλέθρων.  
 ἀλλὰ νυνὶ σπένδομαί σοι, καὶ τὸ λοιπὸν οὐκέτι 1040  
 οὔτε δράσω φλαῦρον οὐδὲν οὔθ' ὑφ' ὑμῶν  
 πείσομαι.  
 ἀλλὰ κοινῇ συσταλέντες τοῦ μέλους ἀρξώμεθα.  
 ΧΟ. οὐ παρασκευαζόμεσθα [στρ.  
 τῶν πολιτῶν οὐδέν', ὦνδρες,  
 φλαῦρον εἰπεῖν οὐδὲ ἐν·  
 ἀλλὰ πολὺ τοῦμπαλιν 1045  
 πάντ' ἀγαθὰ καὶ λέγειν  
 καὶ δρᾶν· ἱκανὰ γὰρ τὰ κακὰ  
 καὶ τὰ παρακείμενα.  
 ἀλλ' ἐπαγγελλέτω  
 πᾶς ἀνὴρ καὶ γυνή, 1050  
 εἴ τις ἀργυρίδιον δεῖ-  
 ται λαβεῖν, μνᾶς ἢ δύο ἢ τρεῖς,

<sup>a</sup> Tricorythus, near Marathon, a marshy district full of gnats.

<sup>b</sup> "These little twin songs, and the similar pair which will be found a few pages further on, are all fashioned in the same vein

# THE LYSISTRATA, 1032-1052

Just look ! don't you think

'tis a Tricorysian <sup>a</sup> gnat ?

M. CH. And he's been dig, dig, digging

(so I thank you much for that)

Till the water, now he's gone,

keeps running from my eye.

W. CH. But although you've been so naughty,

I'll come and wipe it dry,

And I'll kiss you.

M. CH. No, not kiss me !

W. CH. Will you, nill you, it must be.

M. CH. Get along, a murrain on you.

Tcha ! what coaxing rogues are ye !

That was quite a true opinion

which a wise man gave about you,

We can't live with such tormentors,

no, by Zeus, nor yet without you.

Now we'll make a faithful treaty,

and for evermore agree,

I will do no harm to women,

they shall do no harm to me.

Join our forces, come along :

one and all commence the song.

JOINT CH.<sup>b</sup> Not to objurgate and scold you,

Not unpleasant truths to say,

But with words and deeds of bounty

Come we here to-day.

Ah, enough of idle quarrels,

Now attend, I pray.

Now whoever wants some money,

Minas two or minas three,

of pleasantry ; consisting of large and liberal offers made by the Chorus, but with an intimation at the end that they have no means or intention of performing them " : R.

## ARISTOPHANES

πόλλ' ἔσω γὰρ  
 κέν' ἔχομεν βαλλάντια.  
 καὶ ποτ' εἰρήνη φανῇ,  
 1055  
 ὅστις ἂν νυνὶ δανείση-  
 ται παρ' ἡμῶν,  
 ἂν λάβῃ μηκέτ' ἀποδῶ.

ἐστὶαν δὲ μέλλομεν ξέ- [ἀντ.  
 νους τινὰς Καρυστίους, ἄν-  
 δρας καλοὺς τε καὶ αγαθοὺς.  
 καῖστιν ἔτ' ἔτνος τι, καὶ 1060  
 δελφάκιον ἦν τί μοι,  
 καὶ τοῦτο τέθυχ', ὥστε κρέ' ἔ-  
 δεσθ' ἀπαλὰ καὶ καλά.  
 ἦκετ' οὖν εἰς ἐμοῦ  
 τήμερον· πρῶ δὲ χρή 1065  
 τοῦτο δρᾶν λελουμένους, αὐ-  
 τοὺς τε καὶ τὰ παιδί', εἴτ' ἔ-  
 σω βαδίζειν,  
 μηδ' ἐρέσθαι μηδένα,  
 ἀλλὰ χωρεῖν ἄντικρυς,  
 ὥσπερ οἴκαδ' εἰς ἑαυτῶν, 1070  
 γεννικῶς, ὥς  
 ἢ θύρα κεκλείσεται.

καὶ μὴν ἀπὸ τῆς Σπάρτης οἰδὶ πρέσβεις ἔλκοντες ὑπήγας  
 χωροῦσ', ὥσπερ χοιροκομείον περὶ τοῖς μηροῖσιν ἔχοντες.  
 ἄνδρες Λάκωνες πρῶτα μὲν μοι χαίρετε,  
 εἴτ' εἴπαθ' ἡμῖν πῶς ἔχοντες ἦκατε. 1075

<sup>a</sup> Carystus in Euboea was supposed to contain a remnant of the old pre-Hellenic population. See 1181 n.

THE LYSISTRATA, 1053-1075

Let them say so, man and woman,  
Let them come with me.  
Many purses, large and--empty,  
In my house they'll see.  
Only you must strictly promise,  
Only you indeed must say  
That whenever Peace re-greet us,  
You will--not repay.

SOME Carystian <sup>a</sup> friends are coming,  
Pleasant gentlemen, to dine ;  
And I've made some soup, and slaughtered  
Such a lovely swine ;  
Luscious meat ye'll have and tender  
At this feast of mine.  
Come along, yourselves and children,  
Come to grace my board to-day ;  
Take an early bath, and deck you  
In your best array ;  
Then walk in and ask no questions,  
Take the readiest way.  
Come along, like men of mettle ;  
Come as though 'twere all for you :  
Come, you'll find my only entrance  
Locked and bolted too.<sup>b</sup>

Lo here from Sparta the envoys come :  
in a pitiful plight they are hobbling in.<sup>c</sup>  
Heavily hangs each reverend beard ;  
heavily droops and trails from the chin.  
Laconian envoys ! first I bid you welcome,  
And next I ask how goes the world with *you* ?

<sup>b</sup> *The Laconian ambassadors are seen approaching.*

<sup>c</sup> *Quasi porcorum caveam ante femora habent.*

# ARISTOPHANES

- ΛΑΚΩΝ. τί δεῖ ποθ' ὑμέ πολλά μυσίδδεν ἔπη;  
 ὀρῆν γὰρ ἔξεσθ' ὡς ἔχοντες ἤκομεν.
- ΧΟ. βαβαί· νενεύρωται μὲν ἦδε συμφορὰ  
 δεινῶς· τεθερμῶσθαί γε χεῖρον φαίνεται.
- ΛΑΚ. ἄφατα. τί κα λέγοι τις; ἀλλ' ὅπα σέλει 1080  
 παντὰ τις ἐλσὼν ἀμὴν εἰράναν σέτω.
- ΧΟ. καὶ μὴν ὀρώ γε τούσδε τοὺς αὐτόχθονας  
 ὥσπερ παλαιστὰς ἄνδρας ἀπὸ τῶν γαστέρων  
 θαῖμάτι' ἀποστέλλοντας· ὥστε φαίνεται  
 ἀσκητικὸν τὸ χρῆμα τοῦ νοσήματος. 1085
- ΑΘΗΝΑΙΟΣ. τίς ἂν φράσειε ποῦ 'στιν ἡ Λυσιστράτη;  
 ὡς ἄνδρες ἡμεῖς οὔτοι τοιοιτοῖ.
- ΧΟ. χαῦτη ξυνάδει χᾶτέρα ταύτη νόσω.  
 ἡ που πρὸς ὀρθρον σπασμὸς ὑμᾶς λαμβάνει;
- ΑΘ. μὰ Δί', ἀλλὰ ταυτὶ δρῶντες ἐπιτετρίμεθα. 1090  
 ὥστ' εἴ τις ἡμᾶς μὴ διαλλάξει ταχύ,  
 οὐκ ἔσθ' ὅπως οὐ Κλεισθένη βινήσομεν.
- ΧΟ. εἰ σωφρονεῖτε, θαῖμάτια λήψεσθ', ὅπως  
 τῶν Ἑρμοκοπιδῶν μὴ τις ὑμᾶς ὄψεται.
- ΑΘ. νῆ τὸν Δί' εὖ μέντοι λέγεις.
- ΛΑΚ. ναὶ τῷ σιῶ 1095  
 παντὰ γὰρ. φέρε τὸ ἔσθος ἀμβαλώμεθα.
- ΑΘ. ὦ χαίρετ', ὦ Λάκωνες· αἰσχρά γ' ἐπάθομεν.
- ΛΑΚ. ὦ πουλυχαρίδα, δεινὰ τὰν πεπόνθεμεν,  
 αἶ κ' εἶδον ἀμέ τῶνδρες ἀναπεφλασμένως.
- ΑΘ. ἄγε δὴ, Λάκωνες, αὐθ' ἕκαστα χρὴ λέγειν. 1100  
 ἐπὶ τί πάρεστε δεῦρο;
- ΛΑΚ. περὶ διαλλαγᾶν  
 πρόσβεις.

<sup>a</sup> νενεύρωται, "is high-strung." τὴν ἔντασιν τοῦ αἰδοίου λέγει:  
 Schol.

<sup>b</sup> θέλει, ἐλθὼν, θέτω.

# THE LYSISTRATA, 1076-1102

- LACONIAN. I needna mony words to answer that !  
 'Tis unco plain hoo the warld gangs wi' us.
- CH. Dear, dear, this trouble grows from bad to worse <sup>a</sup>
- LAC. 'Tis awfu' bad : 'tis nae gude talkin', cummer.  
 We maun hae peace whatever gact we gang till't.<sup>b</sup>
- CH. And here, good faith, I see our own Autochthons  
 Bustling along. They seem in trouble <sup>c</sup> too.<sup>d</sup>
- ATHENIAN. Can some good soul inform me where to find  
 Lysistrata ? our men are (*shrugging his shoulders*) as  
 you see.<sup>e</sup>
- CH. Sure, we are smitten with the same complaint.  
 Say, don't you get a fit i' the early morning ?
- ATH. Why, we are all worn out with doing this :  
 So Cleisthenes will have to serve our turn  
 Unless we can procure a speedy peace.
- CH. If you are wise, wrap up, unless you wish  
 One of those Hermes-choppers<sup>f</sup> to catch sight o' you.
- ATH. Prudent advice, by Zeus.
- LAC. Aye, by the Twa :  
 Gie us the clout to cover up oorsels.
- ATH. Aha, Laconians ! a bad business this.
- LAC. 'Deed is it, lovey ; though it grow nae waur,  
 Gin they see us too all agog like this.<sup>g</sup>
- ATH. Well, well, Laconians, come to facts at once.  
 What brings you here ?
- LAC. We're envoys sent to claver  
 Anent a Peace.

<sup>a</sup> ἀσκητικόν, "a trouble such as an athlete in training might have," with a play on ἀσκήτης νόσος, "dropsy."

<sup>b</sup> The Athenian ambassadors enter.

<sup>c</sup> He perceives the Laconian ambassadors. Lines 1086 to 1096, and 1099, are omitted in R.'s version.

<sup>f</sup> See Thuc. vi. 27. They knocked off the phalli of the figures of Hermes which stood at the doors.

<sup>g</sup> ἐκδεδαρμένους, τὰ αἰδύα ἀνατεταμένους : Schol. ἀμε = ἡμᾶς.

# ARISTOPHANES

- ΑΘ. καλῶς δὴ λέγετε· χῆμεις ταῦτογι.  
τί οὐ καλοῦμεν δῆτα τὴν Λυσιστράτην,  
ἥπερ διαλλάξειεν ἡμᾶς ἂν μόνη;
- ΛΑΚ. ναὶ τῷ σιώ, κἄν λῆτε, τὸν Λυσίστρατον. 1105
- ΑΘ. ἀλλ' οὐδέν ἡμᾶς, ὥς ἔοικε, δεῖ καλεῖν·  
αὐτὴ γάρ, ὥς ἤκουσεν, ἥδ' ἐξέρχεται.
- ΧΘ. χαῖρ', ὦ πασῶν ἀνδρειοτάτη· δεῖ δὴ νυνὶ σε  
γενέσθαι  
δεινὴν, ἀγαθὴν, φαύλην, σεμνὴν, [χαλεπὴν,]  
ἀγανὴν, πολύπειρον·  
ὥς οἱ πρῶτοι τῶν Ἑλλήνων τῇ σῇ ληφθέντες ἔγγι 1110  
συνεχώρησάν σοι καὶ κοινῇ τὰγκλήματα πάντ'  
ἐπέτρεψαν.
- ΛΥ. ἀλλ' οὐχὶ χαλεπὸν τοῦργον, εἰ λάβοι γέ τις  
ὀργῶντας ἀλλήλων τε μὴ ἔκπειρωμένους.  
τάχα δ' εἴσομαι γῶ. ποῦ ἔστιν ἡ Διαλλαγή;  
πρόσαγε λαβοῦσα πρῶτα τοὺς Λακωνικούς, 1115  
καὶ μὴ χαλεπῇ τῇ χειρὶ μὴδ' αὐθαδικῇ,  
μὴδ' ὥσπερ ἡμῶν ἄνδρες ἀμαθῶς τοῦτ' ἔδρων,  
ἀλλ' ὥς γυναικας εἰκός, οἰκείως πάνν.  
ἦν μὴ διδῶ τὴν χεῖρα, τῆς σάθης ἄγε.  
ἴθι καὶ σὺ τούτους τοὺς Ἀθηναίους ἄγε· 1120  
οὐ δ' ἂν διδῶσι, πρόσσαγε τούτου λαβομένη  
ἄνδρες Λάκωνες, στῆτε παρ' ἐμέ πλησίον,  
ἐνθένδε θ' ὑμεῖς, καὶ λόγων ἀκούσατε.  
ἐγὼ γυνὴ μὲν εἰμι, νοῦς δ' ἔνεστί μοι·

<sup>a</sup> The text has *Lysistratus*, i.e. anyone, man or woman, who will "dishband armies."



# THE LYSISTRATA, 1102-1124

- ATH. Ah, just the same as we.  
Then let's call out Lysistrata at once,  
There's none but she can make us friends again.
- LAC. Ay, by the 'Twa, ca' oot Lysistrata.<sup>a</sup>
- ATH. Nay, here she is ! no need, it seems, to call.  
She heard your voices, and she comes uncalled.<sup>b</sup>
- CH. O Lady, noblest and best of all !  
arise, arise, and thyself reveal,  
Gentle, severe, attractive, harsh,  
well skilled with all our complaints to deal,  
The first and foremost of Hellas come,  
they are caught by the charm of thy spell-drawn  
wheel,<sup>c</sup>  
They come to Thee to adjust their claims,  
disputes to settle, and strifes to heal.
- LY. And no such mighty matter, if you take them  
In Love's first passion, still unsatisfied.  
I'll try them now. Go, RECONCILIATION,  
Bring those Laonians hither, not with rude  
Ungential harshness hurrying them along,  
Not in the awkward style our husbands used,  
But with all tact, as only women can.  
So ; so : now bring me those Athenians too.<sup>d</sup>  
Now then, Laonians, stand beside me here,  
And you stand there, and listen to my words.  
I am a woman, but I don't lack sense ;

<sup>b</sup> *Lysistrata comes forward attended by her handmaid Reconciliation.*

<sup>c</sup> Properly the wryneck, which was used in working charms ; hence, a charm, or the wheel to which the bird was tied. See Theocritus, *Idylls*, ii.

<sup>d</sup> Line 1119 (omitted by R.) : " If he won't give his hand, mentula prehensum duc." Line 1121 (also omitted) : " Take hold of whatever they offer."

# ARISTOPHANES

- αὐτὴ δ' ἐμαυτῆς οὐ κακῶς γνώμης ἔχω· 1125  
 τοὺς δ' ἐκ πατρός τε καὶ γεραιτέρων λόγους  
 πολλοὺς ἀκούσας· οὐ μεμούσωμαι κακῶς.  
 λαβοῦσα δ' ὑμᾶς λοιδορῆσαι βούλομαι  
 κοινῇ δικαίως, οἷ μίᾳς ἐκ χέρνιβος  
 βωμοὺς περιρραίνοντες, ὥσπερ ξυγγενεῖς, 1130  
 Ὀλυμπίασιν, ἐν Πύλαις, Πυθοῖ—πόσους  
 εἵποίμ' ἂν ἄλλους, εἴ με μηκύνειν δέοι;—  
 ἐχθρῶν παρόντων βαρβάρων στρατεύματι  
 Ἑλληνας ἄνδρας καὶ πόλεις ἀπόλλυτε.  
 εἷς μὲν λόγος μοι δεῦρ' αἰεὶ περαίνεται. 1135 .
- ΑΘ. ἐγὼ δ' ἀπόλλυμαί γ' ἀπεψωλημένος.  
 ΑΤ. εἴτ', ὦ Λάκωνες, πρὸς γὰρ ὑμᾶς τρέφομαι,  
 οὐκ ἴσθ', ὅτ' ἐλθὼν δεῦρο Περικλείδας ποτὲ  
 ὁ Λάκων Ἀθηναίων ἱκέτης καθέζετο 1140  
 ἐπὶ τοῖσι βωμοῖς ὠχρὸς ἐν φοινικίδι,  
 στρατιὰν προσαιτῶν; ἡ δὲ Μεσσήνη τότε  
 ὑμῶν ἐπέκειτο, χὼ θεὸς σείων ἅμα.  
 ἐλθὼν δὲ σὺν ὀπλίταισι τετρακισχιλίοις  
 Κίμων ὄλην ἔσωσε τὴν Λακεδαίμονα.  
 ταυτὶ παθόντες τῶν Ἀθηναίων ὑπο 1145  
 δηοῦτε χώραν, ἧς ὑπ' εἷ πεπόνθατε;  
 ΑΘ. ἀδικοῦσιν οὐτοὶ νῆ Δί', ὦ Λυσιστράτη.  
 ΛΑΚ. ἀδικοῦμες· ἀλλ' ὁ πρωκτὸς ἄφατον ὥς καλός.  
 ΑΤ. ὑμᾶς δ' ἀφήσειν τοὺς Ἀθηναίους μ' οἶει;  
 οὐκ ἴσθ' ὅθ' ὑμᾶς οἱ Λάκωνες αὖθις αὖ 1150

<sup>a</sup> From Euripides' *Melanippe Sapiens*: Schol.

<sup>b</sup> The games near Thermopylae (*Pylaea*), Delphi, and Olympia.  
 Line 1131 is from Eur. *Erechtheus*: Schol. The whole speech  
 is in tragic style and probably echoes Euripides.

THE LYSISTRATA, 1125-1150

I'm of myself not badly off for brains,<sup>a</sup>  
 And often listening to my father's words  
 And old men's talk, I've not been badly schooled.  
 And now, dear friends, I wish to chide you both,  
 That ye, all of one blood, all brethren sprinkling  
 The selfsame altars from the selfsame laver,  
 At Pylac, Pytho, and Olympia,<sup>b</sup> ay  
 And many others which 'twere long to name,  
 That ye, Hellenes—with barbarian foes  
 Armed, looking on—fight and destroy Hellenes!  
 So far one reprimand includes you both.

ATH. And I, I'm dying all for love, sweetheart.

LY. And ye, Laconians, for I'll turn to you,  
 Do ye not mind how Pericleidas<sup>c</sup> came,  
 (His coat was scarlet but his cheeks were white),  
 And sat a suppliant at Athenian altars  
 And begged for help? 'Twas when Messene pressed  
 Weighing you down, and God's great earthquake too.  
 And Cimon went, Athenian Cimon went  
 With his four thousand men, and saved your State.  
 And ye, whom Athens aided, now in turn  
 Ravage the land which erst befriended you.

ATH. 'Fore Zeus they're wrong, they're wrong, Lysistrata

LAC. O ay, we're wrang, but she's a braw ane, she.

LY. And you, Athenians, think ye that I mean  
 To let You off? Do ye not mind, when ye  
 Wore skirts of hide, how these Laconians<sup>d</sup> came

<sup>a</sup> See Plutarch, *Cimon*, chap. xvi.; Thuc. i. 102, iii. 54. In 464 B.C. an earthquake devastated Sparta, and the Helots revolted and took refuge in the fortress of Ithome. P. was sent to Athens for help and received it.

<sup>d</sup> See Hdt. v. 64, 65. They sent help to expel the tyrants from Athens. Under the tyrants, certain returned exiles had been allowed to stay in Attica but not to enter Athens, and compelled to wear the rough dress bordered with sheepskin (*κατωράκη*) of slaves or labourers, so as to identify them.

# ARISTOPHANES

- κατωνάκας φοροῦντας ἐλθόντες δορὶ  
πολλοὺς μὲν ἄνδρας Θετταλῶν ἀπώλεσαν,  
πολλοὺς δ' ἑταίρους Ἰππίου καὶ ξυμμάχους,  
ξυνεκμαχοῦντες τῇ τόθ' ἡμέρᾳ μόνοι,  
καλευθέρωσαν, κἀντὶ τῆς κατωνάκης 1155  
τὸν δῆμον ὑμῶν χλαῖναν ἡμπισχον πάλιν;
- ΔΑΚ. οὐπα γυναῖκ' ὅπωπα χαῖωτέραν.  
ΑΘ. ἐγὼ δὲ κύσθον γ' οὐδέπω καλλίονα.  
ΔΥ. τί δῆθ' ὑπηργμένων γε πολλῶν κἀγαθῶν  
μάχεσθε κοῦ παύεσθε τῆς μοχθηρίας; 1160  
τί δ' οὐ διηλλάγητε; φέρε, τί τοῦμποδῶν;
- ΔΑΚ. ἄμές γε λῶμες, αἱ τις ἄμιν τοῦγκυκλον  
λῆ τοῦτ' ἀποδόμει.  
ΔΥ. ποῖον, ὦ τᾶν;  
ΔΑΚ. τὰν Πύλον,  
ἄσπερ πάλαι δεόμεθα καὶ βλιμάττομες.  
ΑΘ. μὰ τὸν Ποσειδῶ, τοῦτο μὲν γ' οὐ δράσετε. 1165  
ΔΥ. ἄφετ', ὦγάθ', αὐτοῖς.  
ΑΘ. κᾷτα τίνα κινήσομεν;  
ΔΥ. ἕτερόν γ' ἀπαιτεῖτ' ἀντὶ τούτου χωρίον.  
ΑΘ. τὸ δεῖνα τοῖνυν, παράδοθ' ἡμῖν τουτονὶ  
πρώτιστα τὸν Ἐχνοῦντα καὶ τὸν Μηλιᾶ  
κόλπον τὸν ὀπισθεν καὶ τὰ Μεγαρικὰ σκέλη. 1170
- ΔΑΚ. οὐ τῷ σιῶ, οὐχὶ πάντα γ', ὦ λυσσάνει.  
ΔΥ. ἔατε, μηδὲν διαφέρου περὶ τοῖν σκελοῖν.  
ΑΘ. ἤδη γεωργεῖν γυμνὸς ἀποδὺς βούλομαι.  
ΔΑΚ. ἐγὼ δὲ κοπραγωγὴν γὰ πρῶ ναὶ τῷ σιῶ.  
ΔΥ. ἐπὴν διαλλαγῇτε, ταῦτα δράσετε. 1175

<sup>a</sup> "The desire of recovering their lost possessions is for the moment merged in their love for Lysistrata, and their reciprocal demands are throughout worded with reference to her dress and

# THE LYSISTRATA, 1151-1175

And stood beside you in the fight alone,  
And slew full many a stout Thessalian trooper,  
Full many of Hippias's friends and helpers,  
And freed the State, and gave your people back  
The civic mantle for the servile skirt?

LAC. Danged, an' there ever waur a bonnier lassie!

ATH. Hanged if I ever saw so sweet a creature!

LY. Such friends aforetime, helping each the other,  
What is it makes you fight and bicker now?  
Why can't ye come to terms? Why can't ye, hey?

LAC. Troth an' we're willin', gin they gie us back  
Yon girdled neuk.<sup>a</sup>

ATH. What's that?

LAC. Pylus, ye ninny,  
Whilk we've been aye langin' an' graipin' for.

ATH. No, by Poseidon, but you won't get that.

LY. O let them have it, man.

ATH. How can we stir  
Without it?

LY. Ask for something else instead.

ATH. Hum! haw! let's see; suppose they give us back  
Echinus first, then the full-bosomed gulf  
Of Melis, then the straight Megaric limbs.

LAC. Eh, mon, ye're daft; ye'll no hae everything.

LY. O let it be: don't wrangle about the limbs.

ATH. I'fecks, I'd like to strip, and plough my field.<sup>b</sup>

LAC. An' I to bring the midden, by the Twa.

LY. All this ye'll do, when once ye come to terms.

person": R. *τοῦτο τοῦγκυκλον* is her mantle; Echinus 1169 = τὸ  
γυναικεῖον αἰδοῖον; κόλπον Μηλιά = *sinum promis simillimum*, or the  
whole phrase τὸν Μ. κόλπον τὸν ὀπισθεν - πρῶτον; Μεγαρικά σκέλη  
= the Long Walls, but σκέλη also alludes to *Lysistrata*.

<sup>b</sup> Cf. *nudus ara, sere nudus*, Virg. *Georg.* i. 299, from Hesiod,  
*Works and Days*, p. 91; there is also a sexual allusion, cf. Soph.  
*Antig.* 569 ἀρῶσιμοι γυῖαι.

# ARISTOPHANES

- ἀλλ' εἰ δοκεῖ δρᾶν ταῦτα, βουλευσασθε καὶ  
τοῖς ξυμμάχοις ἐλθόντες ἀνακοινώσατε.
- ΑΘ. ποίοισιν, ὦ τᾶν, ξυμμάχοις; ἐστύκαμεν.  
οὐ ταῦτ' ἀδόξει τοῖσι συμμαχοῖσι νῶν,  
βινεῖν ἅπασιν;
- ΛΑΚ. τοῖσι γοῦν ναὶ τῷ σιῶν 1180  
ἀμοῖσι.
- ΑΘ. καὶ γὰρ ναὶ μὰ Δία Καρυστίοις.
- ΛΤ. καλῶς λέγετε. νῦν οὖν ὅπως ἀγνεύσετε,  
ὅπως ἂν αἱ γυναῖκες ὑμᾶς ἐν πόλει  
ξενίσωμεν ὧν ἐν ταῖσι κίσταις εἴχομεν.  
ὄρκους δ' ἐκεῖ καὶ πίστιν ἀλλήλοις δότε. 1185  
κάπειτα τὴν αὐτοῦ γυναῖχ' ὑμῶν λαβὼν  
ἄπεισ' ἕκαστος.
- ΑΘ. ἀλλ' ἴωμεν ὥς τάχος.
- ΛΑΚ. ἄγ' ὅπα τυ λῆς.
- ΑΘ. νῆ τὸν Δί' ὥς τάχιστα γε.
- ΧΘ. στρωμάτων δὲ ποικίλων καὶ [στρ.  
χλανιδίων καὶ ξυστίδων καὶ  
χρυσίων, ὅσ' ἐστὶ μοι, 1190  
οὐ φθόνος ἔνεστί μοι  
πᾶσι παρέχειν φέρειν  
τοῖς παισίν, ὅπότεν τε θυγά-  
τηρ τινὶ κανηφορῇ.  
πᾶσιν ὑμῖν λέγω 1195  
λαμβάνειν τῶν ἐμῶν  
χρημάτων νῦν ἔνδοθεν, καὶ  
μηδὲν οὕτως εὖ σεσημάν-  
θαι τὸ μὴ οὐχὶ  
τοὺς ῥύπους ἀνασπάσαι, 1200

<sup>a</sup> Cf. 1058. The people of Carystus in Euboea were supposed  
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# THE LYSISTRATA, 1176-1200

- So if ye would, go and consult together  
And talk it over, each with your allies.
- ATH. Allies, says she ! Now my good soul consider :  
What *do* they want, what *can* they want, but this,  
Their wives again ?
- LAC. The fient anither wiss  
Ha' mine, I ween.
- ATH. Nor my Carystians<sup>a</sup> either.
- LY. O that is well : so purify yourselves ;  
And in the Acropolis we'll feast you all  
On what our cupboards still retain in store.  
There, each to other, plight your oath and troth,  
Then every man receive his wife again,  
And hic off homeward
- ATH. That we will, and quickly.
- LAC. Gae on : we'se follow.<sup>b</sup>
- ATH. Ay, as quick as quick.<sup>c</sup>
- CH. Gorgeous robes and golden trinkets,  
Shawls and mantles rich and rare,  
I will lend to all who need them,  
Lend for youths to wear,  
Or if any comrade's daughter  
Would the Basket bear.<sup>d</sup>  
One and all I here invite you,  
Freely of my goods partake,  
Nought is sealed so well, but boldly  
Ye the seals may break,  
And of all that lurks behind them,

to be one of the pre-Hellenic populations, Thuc. vii. 57. Three hundred of them were in the service of the Four Hundred at Athens, Thuc. viii. 69. Probably they were of savage manners.

<sup>b</sup> ὕπη σὺ θέλεις.

<sup>c</sup> *Lysistrata and the ambassadors go in.*

<sup>d</sup> As *κατηφόρος* in the Panathenaic procession.

# ARISTOPHANES

χᾶπτ' ἂν ἔνδον ἧ φορεῖν.  
ὄψεται δ' οὐδὲν σκοπῶν, εἰ  
μή τις ὑμῶν  
ὀξύτερον ἐμοῦ βλέπει.

εἰ δέ τω μὴ σῖτος ὑμῶν [ἀντ.  
ἔστι, βόσκει δ' οἰκέτας καὶ  
σμικρὰ πολλὰ παιδιά, 1205  
ἔστι παρ' ἐμοῦ λαβεῖν  
πυρίδια λεπτὰ μέν,  
ὁ δ' ἄρτος ἀπὸ χοίνικος ἰ-  
δεῖν μάλα νεανίας.  
ὅστις οὖν βούλεται  
τῶν πενήτων ἵτω 1210  
εἰς ἐμοῦ σάκους ἔχων καὶ  
κωρύκους, ὥς λήψεται πυ-  
ρούς· ὁ Μανῆς δ'  
οὐμὸς αὐτοῖς ἐμβαλεῖ.  
πρὸς γε μέντοι τὴν θύραν  
προαγορεύω μὴ βαδίζειν  
τὴν ἐμήν, ἀλλ'  
εὐλαβεῖσθαι τὴν κύνα. 1215

ΑΓΟΡΑΙΟΣ Α. ἀνοιγε τὴν θύραν.

ΘΥΡΩΡΟΣ. παραχωρεῖν οὐ θέλεις;

ΑΓ.Α. ὑμεῖς τί κάθησθε; μὴν ἐγὼ τῇ λαμπάδι  
ὑμᾶς κατακαύσω; φορτικὸν τὸ χωρίον.  
οὐκ ἂν ποιήσαιμ'. εἰ δὲ πάννυ δεῖ τοῦτο δρᾶν,  
ὑμῖν χαρίσασθαι, προσταλαιπωρήσομεν. 1220

ΑΓ.Β. χῆμεῖς γε μετὰ σοῦ ξυνταλαιπωρήσομεν.

ΘΥ. οὐκ ἄπιτε; κωκύσεσθε τὰς τρίχας μακρά.



THE LYSISTRATA, 1201-1222

Quick partition make.  
Only, if you find the treasures,  
Only, if the stores you spy,  
You must have, I tell you plainly,  
Keener sight than I.

Is THERE any man among you,  
With a lot of children small,  
With a crowd of hungry servants,  
Starving in his hall?  
I have wheat to spare in plenty,  
I will feed them all.  
Loaves, a quart apiece, I'll give them,  
Come along, whoever will,  
Bring your bags, and bring your wallets  
For my slave to fill;  
Manes, he's the boy to pack them  
Tight and tighter still.  
Only you must keep your distance,  
Only you must needs take care,  
Only—don't approach my doorway,  
Ware the watch-dog, ware!<sup>a</sup>

IDLER. Open the door there, ho!

PORTER.

Be off, you rascal!

ID. What, won't you stir? I've half a mind to roast you  
All with this torch. No, that's a vulgar trick.  
I won't do that. Still if the audience wish it,  
To please their tastes we'll undertake the task.

SECOND IDLER. And we, with you, will undertake the task.

POR. Hang you, be off! what are you at? you'll catch it.<sup>b</sup>

<sup>a</sup> Some idlers come in from the market-place, and attempt to enter  
the house in which the ambassadors are feasting.

<sup>b</sup> "Ye shall wail for your hair, which I will pull out by the  
handful": R.

# ARISTOPHANES

οὐκ ἄπιθ', ὅπως ἂν οἱ Λάκωνες ἔνδοθεν  
καθ' ἡσυχίαν ἀπίωσιν εὖωχημένοι;

ΑΘ. Α. οὐπω τοιοῦτον συμπόσιον ὅπως ἐγώ. 1225  
ἡ καὶ χαρίεντες ἦσαν οἱ Λακωνικοί.  
ἡμεῖς δ' ἐν οἴνῳ ξυμπόται σοφώτατοι.

ΑΘ. Β. ὀρθῶς γ', ὅτι νήφοντες οὐχ ὑγιαίνομεν.  
ἦν τοὺς Ἀθηναίους ἐγὼ πείσω λέγων,  
μεθύοντες αἰὲν πανταχοῦ πρεσβεύσομεν. 1230

νῦν μὲν γὰρ ὅταν ἔλθωμεν εἰς Λακεδαίμονα  
νήφοντες, εὐθὺς βλέπομεν ὃ τι ταραξόμεν.  
ὥσθ' ὃ τι μὲν ἂν λέγωσιν οὐκ ἀκούομεν,  
ἃ δ' οὐ λέγουσι, ταῦθ' ὑπονενοήκαμεν.  
ἀγγέλλομεν δ' οὐ ταῦτὰ τῶν αὐτῶν πέρι. 1235

νυνὶ δ' ἅπαντ' ἤρεσκεν· ὥστ' εἰ μὲν γέ τις  
ἄδοι Τελαμῶνος, Κλειταγόρας ἄδειν δέον,  
ἐπηγέσαμεν ἂν καὶ πρὸς ἐπιωρκήσαμεν.  
ΘΤ. ἀλλ' οὐτοὶ γὰρ αὖθις ἔρχονται πάλιν  
εἰς ταῦτόν. οὐκ ἐρρήσετ', ὦ μαστιγίαι; 1240

ΑΓ. νῆ τὸν Δί', ὥς ἤδη γε χωροῦσ' ἔνδοθεν.

ΔΑΚ. ὦ πουλυχαρίδα, λαβὲ τὰ φυσατήρια,  
ἔν' ἐγὼ διποδιάξω γε καίεισιν καλὸν  
εἰς τοὺς Ἀσαναίους τε κῆς ἡμᾶς ἄμα.

ΑΘ. λαβὲ δῆτα τὰς φυσαλλίδας πρὸς τῶν θεῶν, 1245  
ὥς ἡδομαί γ' ὑμᾶς ὁρῶν ὀρχουμένους.

<sup>a</sup> The banqueters begin to come out.

<sup>b</sup> As the lyre, sprig of myrtle, or other badge of minstrelsy was passed from one to another, the recipient was supposed to cap the scolium sung just before, echoing it by some catch-

# THE LYSISTRATA, 1223--1246

Come, come, begone ; that these Laconians here.  
The banquet ended, may depart in peace.<sup>a</sup>

F.ATH. Well, if I ever saw a feast like this !

What cheery fellows those Laconians were,  
And we were wondrous witty in our cups.

SEC.ATH. Ay, ay, 'tis when we're sober, we're so daft.

Now if the State would take a friend's advice,  
'Twould make its envoys always all get drunk.  
When we go dry to Sparta, all our aim  
Is just to see what mischief we can do.

We don't hear aught they say ; and we infer  
A heap of things they never said at all.

Then we bring home all sorts of differing tales  
Now everything gives pleasure : if a man,  
When he should sing Cleitagora, strike up  
With Telamon's song,<sup>b</sup> we'd clap him on the back,  
And say 'twas excellent ; ay, and swear it too.<sup>c</sup>

POR. Why, bless the fellows, here they come again,  
Crowding along. Be off, you scoundrels, will you ?

ID. By Zeus, we must : the guests are coming out.<sup>d</sup>

LAC. O lovey mine, tak' up the pipes an' blow.  
An' I'se jist dance <sup>e</sup> an' sing a canty sang  
Anent the Athanians an' our ainsells too.

ATH. Ay, by the Powers, take up the pipes and blow.  
Eh, but I dearly love to see you dance.

word or similar thought. If the singer blundered, he would be ridiculous ; but at this feast it merely evokes a kindly approval. Part of the Cleitagora scolium is given in W. 1245  *χρήματα καὶ βίαν | Κλειταγόρα τι κάμοι μετὰ θιπταλῶν*. The Telamon catch is given in Athenaeus xv. 50 *παὶ Τελαμώνος, Αἰαν αἰχμητὰ, λέγουσι σε | ἐς Τροίαν ἄριστον ἔλθειν Δαναῶν μετ' Ἀχιλλέα*.

<sup>a</sup> The idlers again approach.

<sup>b</sup> The ambassadors come out from the banquet.

<sup>c</sup> Dance a reel. *διποδία*, a stately Spartan dance.

# ARISTOPHANES

ΛΑΚ.

ὄρμαον  
 τῶς κυρσανίως, ὦ Μναμόνα,  
 τὰν τεὰν μῶαν, ἄτις  
 οἶδεν ἀμέ τοὺς τ' Ἀσαναίους, 1250  
 ὅκα τοί μὲν ἐπ' Ἀρταμιτίῳ  
 πρόκροον θείκελοι  
 ποττὰ κᾶλα, τοὺς Μήδους τ' ἐνίκων,  
 ἀμέ δ' αὖ Λεωνίδας  
 ἄγεν ἄπερ τῶς κάπρως 1255  
 θάγοντας, οἰῶ, τὸν ὀδόντα.  
 πολὺς δ' ἀμφὶ τὰς γέννας ἀφρὸς ἦνσει,  
 πολὺς δ' ἅμα καττῶν σκελῶν ἀφρὸς ἔετο.  
 ἦν γὰρ τῶνδρες οὐκ ἐλάσσωσ 1260  
 τᾶς ψάμμας, τοὶ Πέρσαι.  
 Ἀγρότερ' Ἀρτεμι σηροκτόνε  
 μόλε δεῦρο, παρσένε σιά,  
 ποττὰς σπονδάς,  
 ὥς συνέχης πολὺν ἀμέ χρόνον. 1265  
 νῦν δ' αὖ  
 φιλία τ' αἰὲς εὖπορος εἴη  
 ταῖς συνθήκαις,  
 καὶ τᾶν αἰμυλᾶν ἀλωπέκων  
 παυσαιμέθ'· ὦ  
 δεῦρ' ἴθι, δεῦρ', ὦ 1270  
 κυναγὲ παρσένε.

ΛΥ. ἄγε νυν, ἐπειδὴ τᾶλλα πεποιήται καλῶς,  
 ἀπάγεσθε ταύτας, ὦ Λάκωνες, τάσδε τε

<sup>a</sup> The songs with which the Play concludes are, in the original, representatives of two widely differing styles of minstrelsy: the light and airy measures of the Ionians, and the "Dorian movement, bold or grave." *δρῶσον τοὺς κυρσανίους, ὦ Μνημοσύνη, τὴν*

# THE LYSISTRATA, 1247-1274

LAC.<sup>a</sup>

Stir, Memory, stir the chieils  
Wi' that auld sang o' thine,  
Whilk kens what we an' Attics did  
In the gran' fechts lang synce.

At Artemisium They  
A' resolute an' strang  
Rushed daurlly to the fray,  
Hurtlin' like Gudes anang

The timmered ships, an' put the Medes to rout.

An' Us Leonidas led out  
Like gruesome boars, I wecn,  
Whettin' our tuskies keen.

Muckle around the chaps was the whitefreath gleamin',  
Muckle adoon the legs was the white freath streamin',  
For a' unnumbered as the sands  
Were they, thae Persian bands.

O Artemis, the pure, the chaste,  
The virgin Queller o' the beasties,  
O come wi' power an' come wi' haste,  
An' come to join our friendly feasties.

Come wi' thy stoutest tether,  
To knit our sauls thegither,  
An' gie us Peace in store,  
An' Luv for evermore.

Far hence, far hence depart  
The tod's deceitfu' heart!

O virgin huntress, pure an' chaste,  
O come wi' power, an' come wi' haste.

LY. There, all is settled, all arranged at last.

Now, take your ladies; you, Laconians, those,

σὴν Μοῦσαν . . . ὅτε οἱ μὲν (1251), προσέκρουον θεοεῖκελοι πρὸς τὰ πλοῖα  
. . . ἤνθει (1257), κατὰ τῶν σκελῶν (1259), θηροκτόνε (1262), παρθένε  
θεά (1264).

# ARISTOPHANES

ὕμεις· ἀνὴρ δὲ παρὰ γυναῖκα καὶ γυνή  
στήτω παρ' ἄνδρα, κἄτ' ἐπ' ἀγαθαῖς συμφοραῖς 1275  
ὀρχησάμενοι θεοῖσιν εὐλαβώμεθα  
τὸ λοιπὸν αὖθις μὴ ἔξαμαρτάνειν ἔτι.

ΧΟ. πρόσαγε δὴ χορόν, ἔπαγε Χάριτας,  
ἐπὶ δὲ κάλεσον Ἄρτεμιν· 1280  
ἐπὶ δὲ δίδυμον [ἀγέχορον] εὐφρον' ἰήιον  
ἐπὶ δὲ Νύσιον δὲ μετὰ Μαινάσι  
Βάκχιας ὄμμασι δαίεται,  
Δία τε πυρὶ φλεγόμενον, 1285  
ἐπὶ τε πότνιαν ἄλοχον ὀλβίαν,  
εἶτα δὲ δαίμονας, οἷς ἐπιμάρτυσι  
χρησόμεθ' οὐκ ἐπιλήσμοσιν  
Ἑσυχίας πέρι τῆς μεγαλόφρονος,  
ἣν ἐποίησε θεὰ Κύπρις. 1290  
ἀλαλαὶ ἰὴ παιήων·  
αἶρεσθ' ἄνω, ἰαί,  
ὥς ἐπὶ νίκη, ἰαί.  
εὐοὶ εὐοὶ, εὐαὶ εὐαί.

πρόφαινε δὴ σὺ μοῦσαν ἐπὶ νέα νέαν. 1295

ΛΑΚ. Ταῦγετον αὖτ' ἐραννὸν ἐκλιπῶα,  
Μῶα μόλε Λάκαινα πρεπτόν ἀμὴν  
κλέωα τὸν Ἀμύκλαις [Ἀπόλλω] σιὸν  
καὶ χαλκίοικον Ἀσάναν· 1300  
Τυνδαρίδας τ' ἀγασώς,  
τοὶ δὴ παρ' Εὐρώταν ψιβάδδοντι.  
εἶα μάλ' ἔμβη,

<sup>a</sup> "The δαίμονες or "secondary powers, whose especial business it is to witness the conclusion of a treaty and to punish its infraction": R. See *Iliad*. iii. 276-80.

# THE LYSISTRATA, 1275-1303

And you, take these ; then standing side by side,  
Each by his partner, lead your dances out  
In grateful honour to the Gods, and O  
Be sure you nevermore offend again.

CH. Now for the Chorus, the Graces, the minstrelsy.  
Call upon Artemis, queen of the glade ;  
Call on her brother, the Lord of festivity,  
Holy and gentle one, mighty to aid.  
Call upon Bacchus, afire with his Maenades ;  
Call upon Zeus, in the lightning arrayed ;  
Call on his queen, ever blessed, adorable ;  
Call on the holy, infallible Witnesses,<sup>a</sup>  
Call them to witness the peace and the harmony,  
This which divine Aphrodite has made.  
Allala ! Lallala ! Lallala, Lallala !  
Whoop for victory, Lallalalae !  
Evoi ! Evoi ! Lallala, Lallala !  
Evae ! Evae ! Lallalalae.

Our excellent new song is done ;  
Do you, Laconian, give us one.

LAC.<sup>b</sup> Leave Taygety, an' quickly  
Hither, Muse Laconian, come.  
Hymn the Gude o' braw Amyclae,  
Hymn Athana, Brassin-dome.  
Hymn the Tyndarids, for ever  
Sportin' by Eurotas river.  
Noo then, noo the step begin,

<sup>b</sup> ἐκλιπούσα, Μοῦσα, κλείουσα, θεόν, χαλκείρικον Ἀθηνᾶν, ἀγαθούς, παίζουσιν, ὑμνέωμεν, μέλουσι, ἀνακονέουσιν, θηρσαζουσῶν, παιζουσῶν, παραμπήκιζε, πήδα.

## ARISTOPHANES

ὡς Σπάρταν ὑμνίωμες, 1305  
 τῇ σιῶν χοροὶ μέλοντι  
 καὶ ποδῶν κτύπος.

ᾗ τε πῶλοι ταὶ κόραι  
 παρ τὸν Εὐρώταν  
 ἀμπάλλοντι πυκνὰ ποδοῖν  
 ἀγκονίωαι, 1310.

ταὶ δὲ κόμαι σείονθ' ἄπερ Βακχᾶν  
θυρσαδδοᾶν καὶ παιδδωᾶν.

ἀγῆται δ' ἁ Λήδας παῖς  
ἀγνὰ χοραγὸς εὐπρεπῆς. 1315

ἀλλ' ἄγε, κόμαν παραμπύκιδδε  
 χερί, ποδοῖν τε πάδη,  
 ᾧ τις ἔλαφος· κρότον δ' ἄμᾶ ποί-  
 η χορωφελήταν.

καὶ τὰν σιάν δ' αὖ τὰν κρατίστην 1320  
χαλκίοικον ὕμνη  
τὰν πάμμαχον.



## THE LYSISTRATA, 1304-1321

Twirlin' licht the fleecy skin ;  
Sae we'se join our blithesome voices,  
Praisin' Sparta, loud an' lang,  
Sparta wha of auld rejoices  
In the Choral dance an' sang.  
O to watch her bonnie dochters  
Sport alang Eurotas' waters !  
Winsome feet for ever plyin',  
Flcet as fillics, wild an' gay,  
Winsonne tresses tossin', flyin',  
As o' Bacchanals at play.  
Leda's dochter, on before us,  
Pure an' sprety, guides the Chorus.

Onward go,  
Whilst your eager hand represses  
A' the glory o' your tresses ;  
Whilst your eager foot is springin'  
Like the roc ;  
Whilst your eager voice is singin'  
Praise to Her in might excellin'  
Goddess o' the Brassin Dwellin'.



# THE THESMOPHORIAZUSAE

## INTRODUCTION

THE Greeks celebrated two great festivals in honour of Demeter and Persephone. "In the Eleusinia were unfolded the Mysteries of the Four Last Things—Death, Judgement, the Reward of the Good, and the Punishment of the Wicked—mysteries which were naturally open to the queen of the unseen world below. In the Thesmophoria, the Mother and Daughter were worshipped under quite a different aspect, as the Civilizers of the visible world above."<sup>a</sup> They were the Θεσμοφόροι, the givers and guardians of Home, of the social laws (θεσμί), the rights of property, the laws of wedlock, and the family.

The festival was held "at the fall of the year, when the Daughter once more descended into the lower world, to return four months later in all the freshness of immortal youth to greet the Mother again."<sup>b</sup> Only women took part in this festival. At Athens it occupied four days towards the end of October, Pyanepsia 10th to 13th. The days were named (10) Thesmophoria, (11) Κάθοδος, (12) Νηστεία, (13) Καλλιγένεια.

On the first, the women went up to the Thesmophorion, which stood on an eminence (hence its title ἄνοδος, and ἀναπέμψαι, *T.* 585), and there made the necessary preparations.

<sup>a</sup> Rogers, Introduction, p. x.

<sup>b</sup> *Ib.* p. xi.

## THE THESMOPHORIAZUSAE

The second commemorated the Descent of the Maid into Hades.

The third was given to fasting and mourning, with torchlight ceremonials. Being placed between the Descent and the New Birth, it was also called ἡ Μέση, "not the *Middle* Day of the festival, but the *Intermediate* Day," between these two.<sup>a</sup>

The fourth day was the New Birth or Resurrection.

It is the third day, the Fast, on which the events of this play occur.

The comedy has no didascalia; hence the date is not known for certain. But it seems clearly to belong to the year 410, after the disappearance of the Four Hundred.<sup>b</sup> The happier tone of this play, as compared with the *Lysistrata* (411 B.C.), supports this view: constitutional government had been restored, and Alcibiades was once more serving his country; the Peloponnesian fleet had been defeated in a great battle at Cynossema, and a greater still at Abydos. The allusion also in ll. 808-9 speaks of the oligarchical revolution of 411 as "last year"; and there are other indications pointing the same way.

Whether the comedy won the prize we do not know.

The plot is as follows. The women are to hold an assembly, in which they will debate what punishment is to be inflicted on Euripides for his slanders made against their sex. Euripides, accompanied by Mnesilochus, a connexion by marriage, visits the poet Agathon, to induce him, being a man of effeminate appearance and manners, to attend disguised as a woman, and to defend Euripides. Agathon declines, but lends a selection of women's

<sup>a</sup> Rogers, Introduction, p. xviii.

<sup>b</sup> *Ib.* p. xxxii.

## ARISTOPHANES

garments from his wardrobe for the disguise of Mnesilochus, who is shaved and sent off. While he makes his attempt, the effeminate Cleisthenes appears, and warns them that a traitor is amongst them. Mnesilochus is discovered and bound to a plank. Various schemes, based on certain incidents in the tragedies of Euripides, the "schemer," are tried for his rescue. Euripides himself appears, and with Mnesilochus makes his escape. Three tragedies in particular are drawn on: the *Palamede*, the *Helen*, and the *Andromeda*.

(1) The *Palamede* suggests, that as Palamede's story was carved on oar-blades, which were cast into the sea, so the present victim's plight may be carved on the votive tablets which are to hand.

(2) Mnesilochus, lamenting over his sad case, wittily parodies (855 ff.) the Prologue to the *Helen*, in which Helen, sitting on the tomb of Proteus, explains the state of affairs. When Menelaus enters himself and tries to persuade an old woman, who kept the doors of the palace of Proteus, to let him in, he gives a model for the dialogue between Euripides and Mnesilochus, with the woman-guardian intervening (874 ff.). The meeting of Menelaus and Helen is used later in the same dialogue (905 ff.). Details are given in the notes.

(3) Andromeda bound to the rock, and lamenting her coming fate, sings a hymn to Night, and is softly answered by Echo; presently a chorus of maidens enters, and sorrows with her. This scene is parodied by Mnesilochus (1015-1055), bound to his plank, and Echo's part becomes highly ludicrous. So Euripides to the rescue plays on the part of Perseus (1105 ff.).

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΜΝΗΣΙΑΧΟΣ

ΕΥΡΙΠΙΔΗΣ

ΘΕΡΑΠΩΝ *'Agdōwros*

ΑΓΑΘΩΝ

ΚΗΡΤΚΑΙΝΑ

ΧΟΡΟΣ ΘΕΣΜΟΦΟΡΙΑΖΟΥΣΩΝ

ΓΤΝΗ Α

ΓΤΝΗ Β

ΚΛΕΙΣΘΕΝΗΣ

ΚΡΙΤΤΑΛΑ

ΗΡΤΤΑΝΙΣ

ΣΚΤΟΗΣ

ΗΧΩ

ΕΛΑΦΙΟΝ

# ΘΕΣΜΟΦΟΡΙΑΖΟΥΣΑΙ

ΜΝΗΣΙΛΟΧΟΣ. ὦ Ζεῦ, χελιδὼν ἄρά ποτε φανήσεται;  
ἀπολεῖ μ' ἄλοῶν ἄνθρωπος ἐξ ἑωθινοῦ.  
οἶόν τε, πρὶν τὸν σπλῆνα κομιδῇ μ' ἐκβαλεῖν,  
παρὰ σοῦ πυθέσθαι ποῖ μ' ἄγεις, ὠὐριπίδῃ;  
ΕΥΡΙΠΙΔΗΣ. ἀλλ' οὐκ ἀκούειν δεῖ σε πάνθ' ὅσ' αὐτίκα ἢ  
ᾔψει παρεστώς.

MN. πῶς λέγεις; αὐθις φράσον.  
οὐ δεῖ μ' ἀκούειν;

ΕΥ. οὐχ ἄ γ' ἂν μέλλῃς ὁρᾶν.

MN. οὐδ' ἄρ' ὁρᾶν δεῖ μ';

ΕΥ. οὐχ ἄ γ' ἂν ἀκούειν δέῃ.

MN. πῶς μοι παραινεῖς; δεξιῶς μέντοι λέγεις.  
οὐ φῆς σὺ χρήναί μ' οὐτ' ἀκούειν οὐθ' ὁρᾶν. 10

ΕΥ. χωρὶς γὰρ αὐτοῖν ἑκατέρου 'στὶν ἡ φύσις.

MN. τοῦ μήτ' ἀκούειν μήθ' ὁρᾶν;

ΕΥ. εὖ ἴσθ' ὅτι.

MN. πῶς χωρὶς;

---

*a Two elderly men are discovered, when the Play opens, pacing along an Athenian street. In one, both by his gait and by his language, we at once recognize a Philosopher and a Genius. His companion is a garrulous and cheery old man, evidently tired out by a long promenade. They prove to be the poet Euripides, and Mneseilochus, his connexion by marriage, in the translation inaccurately styled his cousin. The latter is the first to speak.*



## THE THESMOPHORIAZUSAE<sup>a</sup>

MNESILOCHUS. Zeus! is the swallow NEVER going to come?  
Tramped up and down<sup>b</sup> since daybreak! I can't stand it.

Might I, before my wind's ENTIRELY gone,  
Ask where you're taking me, Euripides?

EURIPIDES.<sup>c</sup> You're not to hear the things which face  
to face

You're going to see.

MN. What! Please say that again.

I'm not to hear?

EU. The things which you shall see.

MN. And not to see?

EU. The things which you shall hear.

MN. A pleasant jest! a mighty pleasant jest!

I'm not to hear or see at all, I see.

EU. (*in high philosophic rhapsody*)

To hear! to see! full different things, I ween;

Yea verily, generically diverse.<sup>d</sup>

MN. What's "diverse"?

<sup>b</sup> Lit. "the fellows will destroy me, driving me round and round," as they do on the threshing-floor.

<sup>c</sup> He "talks in a high philosophic strain, quite above the comprehension of his simple though shrewd companion": R.

<sup>d</sup> The Greek text gives τοῦ . . . ὁρᾶν to M.—E. Yea, the nature of the two is diverse. M. Of hearing and seeing? E. Be sure of it. M. How diverse? E. This is how they were separated at the time when, etc.

# ARISTOPHANES

- ET. οὕτω ταῦτα διεκρίθη τότε.  
 Αἰθὴρ γὰρ ὅτε τὰ πρῶτα διεχωρίζετο,  
 καὶ ζῶ' ἐν αὐτῷ ξυνετέκνου κινούμενα, 15  
 ὧ μὲν βλέπειν χρή, πρῶτ' ἐμηχανήσατο  
 ὀφθαλμόν, ἀντίμιμον ἡλίου τροχῷ,  
 ἀκοῇ δὲ χοάνην, ὧτα διετετρήνατο.  
 MN. διὰ τὴν χοάνην οὖν μήτ' ἀκούω μήθ' ὀρώ;  
 νῆ τὸν Δί' ἥδομαί γε τουτὶ προσμαθῶν. 20  
 οἷόν γέ πού 'στιν αἱ σοφαὶ ξυνουσίαι.  
 ET. πόλλ' ἂν μάθοις τοιαῦτα παρ' ἐμοῦ.  
 MN. πῶς ἂν οὖν  
 πρὸς τοῖς ἀγαθοῖς τούτοισιν ἐξεύροις ὅπως  
 ἔτι προσμάθοιμι χωλὸς εἶναι τῷ σκέλει;  
 ET. βάδιζε δευρὶ καὶ πρόσσεχε τὸν νοῦν.  
 MN. ἰδοῦ. 25  
 ET. ὀρᾶς τὸ θύριον τοῦτο;  
 MN. νῆ τὸν Ἥρακλέα  
 οἶμαί γε.  
 ET. σιώπα νυν.  
 MN. σιωπῶ τὸ θύριον;  
 ET. ἄκου'.  
 MN. ἀκούω καὶ σιωπῶ τὸ θύριον;  
 ET. ἐνταῦθ' Ἀγάθων ὁ κλεινὸς οἰκῶν τυγχάνει  
 ὁ τραγωδοποιός.  
 MN. ποῖος οὗτος Ἀγάθων; 30  
 ET. ἔστιν τις Ἀγάθων—

<sup>a</sup> " In the original, Ether is the creative agent throughout; she parcels herself out; she herself gives birth to the breathing and moving creatures. She is always put forward by A. as the chief Euripidean deity; see *F.* 892": R.

<sup>b</sup> Alluding to a line of *F.* quoted by Schol., σοφοὶ τύραννοι τῶν σοφῶν συνουσία. It appeared originally in the *Locrian Dias* of Sophocles.

# THE THESMOPHORIAZUSAE, 13-31

- EU. I will explicate my meaning.  
When Father <sup>a</sup> first was mapped and parcelled out,  
And living creatures breathed and moved in her,  
She, to give sight, implanted in their heads  
The Eye, a mimic circlet of the Sun,  
And bored the funnel of the Ear, to hear with.
- MN. DID SHE! That's why I'm not to hear or see!  
I'm very glad to get that information!  
O, what a thing it is to talk with Poets! <sup>b</sup>
- EU. Much of such knowledge I shall give you.
- MN. (*involuntarily*) O!  
'Then p'raps (excuse me) you will tell me how  
Not to be lame to-morrow, after this.<sup>c</sup>
- EU. (*loftily disregarding the innuendo*)  
Come here and listen.
- MN. (*courteously*) Certainly I will.
- EU. See you that wicket? <sup>d</sup>
- MN. Why, by Heracles,  
Of course I do.
- EU. Be still.
- MN. Be still the wicket?
- EU. And most attentive.
- MN. Still attentive wicket? <sup>e</sup>
- EU. There dwells, observe, the famous Agathon,  
The Tragic Poet.
- MN. (*considering*) Agathon. Don't know him.
- EU. He is that Agathon—

<sup>c</sup> The translation implies *προσμάθω μή*; another reading for ms. *προσμάθοι μή*. Either reading is a gird at E. as the great *χωλοποιός* or introducer of lame heroes; *A.* 411, *P.* 147, *F.* 846.

<sup>d</sup> He points to the house of Agathon in the background. Cf. *C.* 92.

<sup>e</sup> The answers appear to be nonsense, like 19, the old man being dazed by the philosophical talk.

## ARISTOPHANES

- MN. μῶν ὁ μέλας, ὁ καρτερός;  
 ET. οὐκ, ἀλλ' ἕτερός τις· οὐχ ἑώρακας πώποτε;  
 MN. μῶν ὁ δασυπύγων;  
 ET. οὐχ ἑώρακας πώποτε;  
 MN. μὰ τὸν Δί' οὐτοί γ', ὥστε καμέ γ' εἰδέναι.  
 ET. καὶ μὴν βεβίηκας σύ γ', ἀλλ' οὐκ οἶσθ' ἴσως. 35  
 ἀλλ' ἐκποδὼν πτήξωμεν, ὡς ἐξέρχεται  
 θεράπων τις αὐτοῦ πῦρ ἔχων καὶ μυρρίνας,  
 προθυσόμενος, ἔοικε, τῆς ποιήσεως.  
 ΘΕΡΑΠΩΝ. εὐφημος πᾶς ἔστω λαός,  
 στόμα συγκλείσας· ἐπιδημεῖ γὰρ 40  
 θίασος Μουσῶν ἔνδον μελάθρων  
 τῶν δεσποσύνων μελοποιῶν.  
 ἐχέτω δὲ πνοὰς νήνεμος αἰθήρ,  
 κῦμα δὲ πόντου μὴ κελαδεῖτω  
 γλαυκόν·  
 MN. βομβάξ.  
 ET. σίγα. τί λέγεις; 45  
 ΘΕ. πτηνῶν τε γένη κατακοιμάσθω,  
 θηρῶν τ' ἀγρίων πόδες ὑλοδρόμων  
 μὴ λυέσθω.  
 MN. βομβανοβομβάξ.  
 ΘΕ. μέλλει γὰρ ὁ καλλιπετῆς Ἀγάθων  
 πρόμος ἡμέτερος—  
 MN. μῶν βινεῖσθαι; 50  
 ΘΕ. τίς ὁ φωνήσας;  
 MN. νήνεμος αἰθήρ.

<sup>a</sup> Contrast his real description in 191.

<sup>b</sup> Atqui paedicasti tu eum : sed non noveras fortasse.

<sup>c</sup> As about to offer a solemn prayer or sacrifice; cf. W. 860, F. 871, B. 43.

# THE THESMOPHORIAZUSAE, 31-51

MN. (*interrupting*) Dark, brawny fellow : <sup>a</sup>

EU. O no, quite different ; don't you know him really?

MN. Big-whiskered fellow ?

EU. Don't you know him really ?

MN. No. (*Thinks again*) No, I don't ; at least I don't remember.

EU. (*severely*) I fear there's much you don't remember, sir.<sup>b</sup>

But step aside : I see his servant coming.

See, he has myrtles and a pan of coals <sup>c</sup>

To pray, methinks, for favourable rhymes.<sup>d</sup>

SERVANT. All people be still !

Allow not a word from your lips to be heard,

For the Muses are here, and are making their odes

In my Master's abodes.

Let Ether be lulled, and forgetful to blow,

And the blue sea-waves, let them cease to flow,

And be noiseless.

MN. Fudge !

EU. Hush, hush, if you please.

SER. Sleep, birds of the air, with your pinions at ease ;

Sleep, beasts of the field, with entranced feet ;

Sleep, sleep, and be still.

MN. Fudge, fudge, I repeat.

SER. For the soft and the terse professor of verse,

Our Agathon now is about to—

MN. (*scandalized*) <sup>e</sup> No, no !

SER. What's that ?

MN. 'Twas the ETHER, FORGETTING TO BLOW !

<sup>a</sup> *The two retire into the background. Agathon's servant enters from the house.*

<sup>e</sup> " He is scandalized at what he expects is coming (for Agathon was suspected of great immorality), but apparently the word was only *rehearse* " : R.

# ARISTOPHANES

ΘΕ. δρυόχους τιθέναι δράματος ἀρχάς.  
κάμπτει δὲ νέας ἀψίδας ἐπῶν,  
τὰ δὲ τορνεύει, τὰ δὲ κολλομελεῖ,  
καὶ γνωμοτυπεῖ κἀντονομάζει 55  
καὶ κηροχυτεῖ καὶ γογγύλλει  
καὶ χοανεύει.

MN. καὶ λαικάζει.

ΘΕ. τίς ἀγροιώτας πελάθει θριγκοῖς;

MN. ὃς ἕτοιμος σοῦ τοῦ τε ποιητοῦ  
τοῦ καλλιπεοῦς κατὰ τοῦ θριγκοῦ 60  
συγγογγυλίσας καὶ συστρέψας  
τουτὶ τὸ πέος χοανεῦσαι.

ΘΕ. ἡ που νέος γ' ὦν ἦσθ' ὕβριστης, ὦ γέρον.

ΕΤ. ὦ δαιμόνιε τοῦτον μὲν ἔα χαίρειν, σὺ δὲ  
'Αγάθωνά μοι δεῦρ' ἐκκάλεσον πάσῃ τέχνῃ. 65

ΘΕ. μηδὲν ἰκέτευ'· αὐτὸς γὰρ ἔξιεισιν τάχα.  
καὶ γὰρ μελοποιεῖν ἄρχεται· χειμῶνος οὖν  
ὄντος, κατακάμπτειν τὰς στροφὰς οὐ ῥάδιον,  
ἦν μὴ προϊῇ θύρασι πρὸς τὸν ἥλιον.

MN. τί οὖν ἐγὼ δρῶ;

ΕΤ. περίμεν', ὥς ἐξέρχεται. 70  
ὦ Ζεῦ τί δρᾶσαι διανοεῖ με τήμερον;

MN. νῆ τοὺς θεοὺς ἐγὼ πυθέσθαι βούλομαι  
τί τὸ πρᾶγμα τουτί. τί στένεις; τί δυσφορεῖς;  
οὐ χρῆν σε κρύπτειν, ὄντα κηδεστὴν ἐμόν.

<sup>a</sup> Mn. uses the servant's words in a perverted sense: θριγκοῦ=πρωκτοῦ.—ἡ που (63) is a favourite phrase with Euripides.

<sup>b</sup> The servant goes back into the house.

<sup>c</sup> Lines 70-72 are literally: "E. Wait, for he is coming  
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THE THESMOPHORIAZUSAE, 52-74

SER. (*beginning pettishly, but soon falling back into his former tone*)

I was going to say he is going to lay  
The stocks and the scaffolds for building a play.  
And neatly he hews them, and sweetly he glues  
them,

And a proverb he takes, and an epithet makes,  
And he moulds a most waxen and delicate song,  
And he tunnels, and funnels, and—

MN. Does what is wrong.

SER. What clown have we here, so close to our eaves?

MN. Why, one who will take you and him, by your  
leaves,

Both you and your terse professor of verse,  
And with blows and with knocks set you both on  
the stocks,

And tunnel and funnel, and pummel, and worse.<sup>a</sup>

SER. Old man, you must have been a rare pert  
youngster.

EU. O, heed not *him* ; but quickly call me out  
Your master Agathon ; do pray make haste.

SER. No need of prayer : he's coming forth directly.  
He's moulding odes ; and in the cold hard winter  
He cannot turn, and twist, and shape his strophes  
Until they are warmed and softened in the sun.<sup>b</sup>

MN. And what am I to do ?

EU. You're to keep quiet.

O Zeus ! the Hour is come, and so's the Man !<sup>c</sup>

MN. O, what's the matter ? what disturbs you so ?

O, tell me what : I really want to know.

Come, I'm your cousin ; won't you tell your cousin ?

out. O Zeus, what do you mean to do to me this day !  
M. Yes, by the Gods, that's what I want to ask, what means  
this business."

# ARISTOPHANES

- ΕΤ. ἔστιν κακόν μοι μέγα τι προπεφυραμένοι. 75  
 ΜΝ. ποῖόν τι;  
 ΕΤ. τῇδε θῆμέρα κριθήσεται  
 εἴτ' ἔστ' ἔτι ζῶν εἴτ' ἀπόλωλ' Εὐριπίδης.  
 ΜΝ. καὶ πῶς; ἐπεὶ νῦν γ' οὔτε τὰ δικαστήρια  
 μέλλει δικάζειν οὔτε βουλῆς ἔσθ' ἔδρα,  
 ἐπεὶ τρίτῃ στί Θεσμοφορίων, ἡ Μέση. 80  
 ΕΤ. τοῦτ' αὐτὸ γάρ τοι κάπολεῖν με προσδοκῶ.  
 αἱ γὰρ γυναῖκες ἐπιβεβουλεύκασί μοι,  
 κὰν Θεσμοφόρου μέλλουσι περί μου τήμερον  
 ἐκκλησιάζειν ἐπ' ὀλέθρῳ.  
 ΜΝ. τὴ τί δή;  
 ΕΤ. ὅτιν' τραγωδῶ, καὶ κακῶς αὐτὰς λέγω. 85  
 ΜΝ. νῆ τὸν Ποσειδῶ, καὶ δίκαιά γ' ἂν πάθοις.  
 ἀτὰρ τίν' ἐκ ταύτης σὺ μηχανὴν ἔχεις;  
 ΕΤ. Ἀγάθωνα πείσαι τὸν τραγωδοδιδάσκαλον  
 ἐς Θεσμοφόρου ἐλθεῖν.  
 ΜΝ. τί δράσονται; εἰπέ μοι.  
 ΕΤ. ἐκκλησιάζονται ἐν ταῖς γυναίξιν, κὰν δέῃ, 90  
 λέξονθ' ὑπὲρ ἐμοῦ.  
 ΜΝ. πότερα φανερόν ἢ λάθρα;  
 ΕΤ. λάθρα, στολὴν γυναικὸς ἡμφιεσμένον.  
 ΜΝ. τὸ πρᾶγμα κομψὸν καὶ σφόδρ' ἐκ τοῦ σοῦ  
 τρόπου.  
 τοῦ γὰρ τεχνάζειν ἡμέτερος ὁ πυραμοῦς.  
 ΕΤ. σίγα.

<sup>a</sup> Lit. "kneaded beforehand."

<sup>b</sup> "The day between the Κάθοδος, or Descent into Hades, and the Καλλιγένεια, or fair new birth of the Resurrection Morning": R. See Introduction.

<sup>c</sup> Lit. "that very thing I fear will be my ruin."

<sup>d</sup> ἐν Θεσμ., "(in the temple) of the goddesses."



# THE THESMOPHORIAZUSAE, 75-95

EU. There's a great danger brewing for my life.<sup>a</sup>

MN. O, tell your cousin what.

EU. This hour decides

Whether Euripides shall live or die.

MN. Why, how is that? There's no tribunal sitting,

No Court, no Council, will be held to-day.

'Tis the Mid-Fast, the third Home-Festival.<sup>b</sup>

EU. It is! it is! I wish enough it wasn't.<sup>c</sup>

For on this day the womankind have sworn

To hold a great assembly,<sup>d</sup> to discuss

How best to serve me out.

MN. Good gracious! Why?

EU. (*with the mild surprise of injured innocence*)

Because, they say, I write lampoons upon them.

MN. Zeus and Poseidon! they may well say that.

But tell your cousin what you mean to do

EU. I want to get the poet Agathon

To go among them.

MN. Tell your cousin why.

EU. To mingle in the Assembly, perhaps to speak

On my behalf.

MN. What, openly, do you mean?

EU. O no, disguised: dressed up in women's clothes.

MN. A bright idea that, and worthy you:

For in all craftiness we take the cake.<sup>e</sup>

EU. O, hush!

<sup>a</sup> The cake was the prize for the man who kept awake until sunrise in a drinking bout. A proverb. Cf. F. 1214, K. 277.

*By a contrivance very common in ancient theatres, a portion of Agathon's house is here wheeled forward, turning on a pivot, so as to disclose the interior of an apartment. The poet is discovered, surrounded by the most effeminate luxuries, and in the act of writing a tragic play. He has just composed, and is now about to recite, a little lyrical dialogue between his Chorus and one of his actors.*

# ARISTOPHANES

MN.	τί δ' ἔστιν;	
ET.	Ἀγάθων ἐξέρχεται.	95
MN.	καὶ ποῖός ἐστιν;	
ET.	οὗτος· οὐκκυκλούμενος.	
MN.	ἀλλ' ἢ τυφλὸς μὲν εἰμ'· ἐγὼ γὰρ οὐχ ὁρῶ ἄνδρ' οὐδέν' ἐνθάδ' ὄντα, Κυρήνην δ' ὁρῶ.	
ET.	σίγα· μελωδεῖν νῦν παρασκευάζεται. (μινυρισμός)	
MN.	μύρμηκος ἀτραπούς, ἢ τί διαμινύρεται;	100
ΑΓΑΘΩΝ.	(ὡς ὑποκριτής) Ἱερὰν Χθονίαις δεξάμεναι λαμπάδα, κοῦραι, ξὺν ἐλευθέρα πατρίδι χορεύσασθε βοᾷ. (ὡς χορός) τίνι δὲ δαιμόνων ὁ κῶμος; λέγε νυν· εὐπίστως δὲ τοῦμόν δαίμονας ἔχει σεβίσαι. (ὡς ὑπ.) ἄγε νυν ὄλβιζε, Μοῦσα, χρυσέων ρύτορα τόξων Φοῖβον, ὃς ἰδρύσατο χώρας γύαλα Σιμουντίδι γᾶ. (ὡς χορ.) χαῖρε καλλίσταις ἀοιδαῖς,	105       110

<sup>a</sup> "This is, of course, a hit at Agathon's effeminacy. Cyrene was a dissolute woman of the day": R.

<sup>b</sup> *Agathon gives a fantastic little trill.*

<sup>c</sup> "He compares the intricate notes to the tiny and innumerable galleries in an ant-hill": R.

<sup>d</sup> *Agathon now sings his little dialogue in a soft womanly voice and with pretty effeminate gestures.*

<sup>e</sup> Lit. "Receive, O damsels, the torch holy to the nether-world goddesses, and dance the choral dance with the free song of your fatherland. For which of the deities is this revel? Tell me now, my mind is easily swayed to worship the deities. Come then, O Muse, and bless the god who draws the golden bow, Phoebus, who walked the country's glades in the land of the river Simois. We greet thee with

# THE THESMOPHORIAZUSAE, 95-111

- MN. What now ?
- EU. Here's Agathon himself.
- MN. Where ? Which ?
- EU. Why there : the man in the machine.
- MN. O dear, what ails me ? Am I growing blind ?  
I see Cyrene <sup>a</sup> ; but I see no man.
- EU. Do, pray, be silent ; he's just going to sing.<sup>b</sup>
- MN. Is it " the Pathway of the Ants,"<sup>c</sup> or what ?<sup>d</sup>
- AGATHON. (*As actor*) *Move ye slowly, with the holy  
Torchlight dear to Amful Shades,  
Singing sweetly, dancing featly,  
Yes, and neatly, freeborn maids.<sup>e</sup>*
- (*As Chorus*) *Whose the song of festal praise ?  
Only tell us, we are zealous  
Evermore our hymns to raise.*
- (*As actor*) *Sing of Leto,<sup>f</sup> sing of Thee too,  
Archer of the golden bow,  
Bright Apollo, in the hollow  
Glades where Ilia rivers flow,  
Building buildings, long ago.*
- (*As Chorus*) *Raise the music, softly swelling  
To the fame of Leto's name,*

our loveliest hymns, O Phoebus, who awarded the sacred guerdon in our fair musical celebrations. Sing too the Maiden in the oak-bearing mountains, the huntress Artemis. I follow on with songs of praise, blessing the exalted child of Leto, the stainless virgin Artemis. Sing too of Leto, and the smiting of the Asian lyre, keeping time with the dance of the Graces, the whirling dance rhythmical to the Phrygian style. I worship Leto the Queen, and the lyre the mother of hymns, with notable masculine song : by which, and by means of our suddenly raised voices, light flashes from eyes divine. For this cause magnify King Phoebus. Hail to thee, Leto's blessed son " : R.

<sup>f</sup> " Leto does not, in the original, assume this prominent position ; she is here, as elsewhere, placed in the background, as subordinate to her own children " : R.

# ARISTOPHANES

- Φοῖβ', ἐν εὐμούσαισι τιμαῖς  
γέρας ἱερὸν προφέρων.  
(ὥς ὑπ.) τάν τ' ἐν ὄρεσι δρυογόνοισι  
. . . κόραν αἰείσατ' 115  
"Ἀρτεμιν Ἀγροτέραν.  
(ὥς χορ.) ἔπομαι κλήζουσα σεμνὸν  
γόνον ὀλβίζουσα Λατοῦς,  
"Ἀρτεμιν ἀπειρολεχῇ.  
(ὥς ὑπ.) Λατώ τε, κρούματά τ' Ἀσιάδος 120  
ποδὶ παρ' εὐρυθμα Φρυγίῳ  
δινεύματα Χαρίτων.  
(ὥς χορ.) σέβομαι Λατώ τ' ἄνασσαν,  
κίθαρὶν τε ματέρ' ὕμνων,  
ἄρσενι βοᾷ δοκίμῳ. 125  
τῇ φῶς ἔσσυτο δαιμονίοις ὄμμασιν,  
ἡμετέρας τε δι' αἰφνιδίου ὁπός·  
ὦν χάριν ἄνακτ' ἄγαλλε Φοῖβον τιμᾷ.  
χαῖρ', ὀλβιε παῖ Λατοῦς.  
(ὀλολίζει ὁ γέρων.)  
MN. ὥς ἡδὺ τὸ μέλος, ὦ πότνιαι Γενετυλλίδες, 130  
καὶ θηλυδριῶδες καὶ κατεγλωττισμένον  
καὶ μανδαλωτόν, ὥστ' ἐμοῦ γ' ἀκρωμένου  
ὑπὸ τὴν ἔδραν αὐτὴν ὑπῆλθε γάργαλος.  
καὶ σ', ὦ νεανίσχ', ὅστις εἶ, κατ' Αἰσχύλον  
ἐκ τῆς Λυκουργίας ἐρέσθαι βούλομαι. 135  
ποδαπὸς ὁ γύννις; τίς πάτρα, τίς ἡ στολή;  
τίς ἡ τάραξις τοῦ βίου; τί βάρβιτος

<sup>a</sup> Podicem ipsum subtil. titillatio. The epithets *κατ.* and *μαν.* suggest lascivious kisses.

<sup>b</sup> From the *Idonians* of Aeschylus, where it is said to Dionysus (γύννις, a wench, or womanish fellow). *Λυκουργία* is the tetralogy of which this play was a part.

# THE THESMOPHORIAZUSAE, 112-137

*To the God in song excelling,  
Brightest he, of all there be,  
Giving gifts of minstrelsy.*

(*As actor*) *Sing the maiden, quiver-laden,  
From the woodland oaks emerging,  
Haunted shades of mountain glades,  
Artemis, the ever Virgin.*

(*As Chorus*) *We rejoice, heart and voice,  
Hymning, praising, gently phrasing,  
Her, the maiden quiver-laden.*

(*As actor*) *Soft pulsation of the Asian  
Lyre, to which the dancers go,  
When the high and holy Graces  
Weave their swiftly whirling paces,  
Phrygian measure, to and fro.*

(*As Chorus*) *Lyre Elysian, heavenly vision,  
When thy witching tones arise,  
Comes the light of joy and gladness  
Flashing from immortal eyes.  
Eyes will glisten, ears will listen,  
When our manifold numbers ring.  
Mighty master, Son of Ieto,  
Thine the glory, Thou the King.*

(*Mnesilochus utters a cry of delight.*)

MN. Wonderful ! Wonderful !

How sweet, how soft, how ravishing the strain !  
What melting words ! and as I heard them sung,  
Ye amorous Powers, there crept upon my soul  
A pleasant, dreamy, rapturous titillation.<sup>a</sup>  
And now, dear youth, for I would question thee  
And sift thee with the words of Aeschylus,  
Whence art thou, what thy country, what thy  
garb ? <sup>b</sup>

Why all this wondrous medley ? Lyre and silks,

# ARISTOPHANES

- λαλεῖ κροκωτῶ; τί δὲ λύρα κεκρυφάλω;  
 τί λήκυθος καὶ στρόφιον; ὥς οὐ ξύμφορον.  
 τίς δαὶ κατόπτρου καὶ ξίφους κοινωνία; 140  
 τίς δ' αὐτός, ὦ παῖ; πότερον ὥς ἀνὴρ τρέφει;  
 καὶ ποῦ πέος; ποῦ χλαῖνα; ποῦ Λακωνικάι;  
 ἀλλ' ὥς γυνὴ δῆτ'· εἶτα ποῦ τὰ τιτθία;  
 τί φῆς; τί σιγᾶς; ἀλλὰ δῆτ' ἐκ τοῦ μέλους  
 ζητῶ σ', ἐπειδὴ γ' αὐτὸς οὐ βούλει φράσαι; 145
- ΑΓ. ὦ πρέσβυ πρέσβυ, τοῦ φθόνου μὲν τὸν ψόγον  
 ἤκουσα, τὴν δ' ἄλγησιν οὐ παρεσχόμην·  
 ἐγὼ δὲ τὴν ἐσθῆθ' ἅμα γνώμῃ φορῶ.  
 χρή γὰρ ποιητὴν ἄνδρα πρὸς τὰ δράματα  
 ἀδεῖ ποιεῖν, πρὸς ταῦτα τοὺς τρόπους ἔχειν. 150  
 αὐτίκα γυναικεῖ ἦν ποιῇ τις δράματα,  
 μετουσίαν δεῖ τῶν τρόπων τὸ σῶμ' ἔχειν.
- MN. οὐκοῦν κελητίζεις, ὅταν Φαίδραν ποιῆς;  
 ΑΓ. ἀνδρεῖα δ' ἦν ποιῇ τις, ἐν τῷ σώματι  
 ἔνεσθ' ὑπάρχον τοῦθ'. ἂ δ' οὐ κεκτημέθα, 155  
 μίμησις ἥδη ταῦτα συνθηρεύεται.
- MN. ὅταν σατύρους τοίνυν ποιῆς, καλεῖν ἐμέ,  
 ἵνα συμποιῶ σοῦπισθεν ἐστυκῶς ἐγώ.
- ΑΓ. ἄλλως τ' ἄμουσόν ἐστι ποιητὴν ἰδεῖν  
 ἀγρεῖον ὄντα καὶ δασύν· σκέψαι δ' ὅτι 160  
 Ἴβυκος ἐκείνος κ' Ἀνακρέων ὁ Τήιος  
 κ' Ἀλκαῖος, οἵπερ ἁρμονίαν ἐχύμισαν,  
 ἐμιτροφόρουν τε καὶ διεκινοῦνθ' ᾧδέ πως,  
 καὶ Φρύνιχος, τοῦτον γὰρ οὖν ἀκήκοας,  
 αὐτός τε καλὸς ἦν καὶ καλῶς ἡμπίσχετο. 165

<sup>a</sup> Red Laconian shoes were men's wear; see W. 1158, E. 315.

<sup>b</sup> "By 'Phacdra' he means the *Hippolytus*; by 'the  
 144

- A minstrel's lute, a maiden's netted hair,  
 Girdle and wrestler's oil ! a strange conjunction.  
 How comes a sword beside a looking-glass ?  
 What art thou, man or woman ? If a man,  
 Where are his clothes ? his red Laconian shoes <sup>a</sup> ?  
 If woman, 'tis not like a woman's shape.  
 What art thou, speak ; or if thou tell me not,  
 Myself must guess thy gender from thy song.
- AG. Old man, old man, my ears receive the words  
 Of your tongue's utterance, yet I heeded them not.  
 I choose my dress to suit my poesy.  
 A poet, sir, must needs adapt his ways  
 To the high thoughts which animate his soul.  
 And when he sings of women, he assumes  
 A woman's garb, and dons a woman's habits.
- MN. (*aside to Eu.*) When you wrote Phædra,<sup>b</sup> did you  
 take her habits ?
- AG. But when he sings of men, his whole appearance  
 Conforms to man. What nature gives us not,  
 The human soul aspires to imitate.
- MN. (*as before*) Zounds, if I'd seen you when you  
 wrote the Satyrs ! <sup>c</sup>
- AG. Besides, a poet never should be rough,  
 Or harsh, or rugged. Witness to my words  
 Anacreon, Alcæus, Ibycus,  
 Who when they filtered and diluted song,  
 Wore soft Ionian manners and attire.<sup>d</sup>  
 And Phrynichus, perhaps you have seen him, sir,  
 How fair he was, and beautifully dressed ;

Satyrs,' the *Cyclops* of Euripides" : R. κελητίζω is σχῆμα συνουσίας, cf. W. 501.

<sup>c</sup> Ergo cum Satyros facies, voca me, ut opera mea te adiuvem pone stans arrecto veretro.

<sup>d</sup> Lit. "they wore the headband, and moved as I do," giving a specimen of the *motus Ionicos*, Hor. *Odes*, iii. 6. 21.

# ARISTOPHANES

- διὰ τοῦτ' ἄρ' αὐτοῦ καὶ κάλ' ἦν τὰ δράματα.  
ὁμοια γὰρ ποιεῖν ἀνάγκη τῇ φύσει.
- MN. ταῦτ' ἄρ' ὁ Φιλοκλέης αἰσχρὸς ὦν αἰσχρῶς  
ποιεῖ,  
ὁ δ' αὖ Ξενοκλέης ὦν κακὸς κακῶς ποιεῖ,  
ὁ δ' αὖ Θεόγονις ψυχρὸς ὦν ψυχρῶς ποιεῖ. 170
- AG. ἅπασ' ἀνάγκη· ταῦτα γάρ τοι γνοῦς ἐγὼ  
ἐμαυτὸν ἐθεράπευσα.
- MN. πῶς πρὸς τῶν θεῶν;  
EG. παῦσαι βαῦζων· καὶ γὰρ ἐγὼ τοιοῦτος ἦν  
ὦν τηλικούτος, ἥνικ' ἤρχόμην ποιεῖν.
- MN. μὰ τὸν Δί' οὐ ζηλῶ σε τῆς παιδεύσεως. 175  
EG. ἀλλ' ὦνπερ οὐνεκ' ἦλθον, ἕα μ' εἰπεῖν.
- AG. λέγε.
- EG. Ἀγάθων, σοφοῦ πρὸς ἀνδρός, ὅστις ἐν βραχεῖ  
πολλοὺς καλῶς οἶός τε συντέμνειν λόγους.  
ἐγὼ δὲ καινῇ ξυμφορᾷ πεπληγμένος  
ικέτης ἀφῦγμαι πρὸς σέ.
- AG. τοῦ χρεῖαν ἔχων; 180  
EG. μέλλουσί μ' αἱ γυναῖκες ἀπολεῖν τήμερον  
τοῖς Θεσμοφορίοις, ὅτι κακῶς αὐτὰς λέγω.
- AG. τίς οὖν παρ' ἡμῶν ἐστιν ὠφέλειά σοι;  
EG. ἡ πᾶσ'· ἐὰν γὰρ ἐγκαθεζόμενος λάθρα  
ἐν ταῖς γυναιξίν, ὥς δοκῶν εἶναι γυνή, 185  
ὑπεραποκρίνη μου, σαφῶς σώσεις ἐμέ.  
μόνος γὰρ ἂν λέξεις ἀξίως ἐμοῦ.
- AG. ἔπειτα πῶς οὐκ αὐτὸς ἀπολογεῖ παρών;  
EG. ἐγὼ φράσω σοι. πρῶτα μὲν γιγνώσκομαι·  
ἔπειτα πολὺς εἰμι καὶ πύγων' ἔχω, 190  
σὺ δ' εὐπρόσωπος, λευκός, ἐξυρτημένος,

<sup>a</sup> "The waspish composer of waspish tragedies," W.  
462: R.



THE THESMOPHORIAZUSAE, 166-191

- Therefore his plays were beautifully fair.  
For as the Worker, so the Work will be.
- MN. Then that is why harsh Philocles <sup>a</sup> writes harshly,  
And that is why vile Xenocles writes vilely,  
And cold Theognis writes such frigid plays.
- AG. Yes, that is why. And I perceiving this  
Made myself womanlike.
- MN. My goodness, how ?
- EU. O, stop that yapping : in my youthful days  
I too was such another one as he.
- MN. Good gracious ! I don't envy you your schooling.
- EU. (*sharply*) Pray, let us come to business, sir.
- MN. Say on
- EU. A wise man, Agathon, compacts his words,  
And many thoughts compresses into few.<sup>b</sup>  
So, I in my extremity am come  
To ask a favour of you.
- AG. Tell me what.
- EU. The womankind at their Home-feast to-day  
Are going to pay me out for my lampoons.
- AG. That's bad indeed, but how can I assist you ?
- EU. Why, every way. If you'll disguise yourself,  
And sit among them like a woman born,  
And plead my cause, you'll surely get me off.  
There's none but you to whom I dare entrust it.<sup>c</sup>
- AG. Why don't you go yourself, and plead your cause ?
- EU. I'll tell you why. They know me well by sight ;  
And I am grey, you see, and bearded too,  
But you've a baby face, a treble voice,

<sup>b</sup> These two lines come from the *Aeolus* of Euripides, with "Agathon" for Ηαΐδες. Line 179 is from *Alkestis* 856 καί περ βαρεία συμφορά πεπληγμένος.

<sup>c</sup> Lit. "for you alone could speak in a manner worthy of me."

# ARISTOPHANES

- γυναικόφωνος, ἀπαλός, εὐπρεπῆς ἰδεῖν.
- ΑΓ. Εὐριπίδη—
- ΕΥ. τί ἔστιν;
- ΑΓ. ἐποίησάς ποτε,  
 “χαίρεις ὁρῶν φῶς, πατέρα δ’ οὐ χαίρειν  
 δοκεῖς;”
- ΕΥ. ἔγωγε.
- ΑΓ. μή νυν ἐλπίσης τὸ σὸν κακὸν 195  
 ἡμᾶς ὑφέξειν. καὶ γὰρ ἂν μαινοίμεθ’ ἄν.  
 ἀλλ’ αὐτὸς ὃ γε σὸν ἐστὶν οἰκείως φέρε.  
 τὰς συμφορὰς γὰρ οὐχὶ τοῖς τεχνάσμασιν  
 φέρειν δίκαιον, ἀλλὰ τοῖς παθήμασιν.
- ΜΝ. καὶ μὴν σύ γ’, ὦ κατάπυγον, εὐρύπρωκτος εἶ 200  
 οὐ τοῖς λόγοισιν, ἀλλὰ τοῖς παθήμασιν.
- ΕΥ. τί δ’ ἔστιν ὅτι δέδοικας ἐλθεῖν αὐτόσε;
- ΑΓ. κάκιον ἀπολοίμην ἂν ἢ σύ.
- ΕΥ. πῶς;
- ΑΓ. ὅπως;  
 δοκῶν γυναικῶν ἔργα νυκτερείσια  
 κλέπτειν, ὑφαρπάζειν τε θήλειαν Κύπριν. 205
- ΜΝ. ἰδοὺ γε κλέπτειν· νῆ Δία βινεῖσθαι μὲν οὖν.  
 ἀτὰρ ἢ πρόφασίς γε νῆ Δί’ εἰκότως ἔχει.
- ΕΥ. τί οὖν; ποιήσεις ταῦτα;
- ΑΓ. μή δόκει γε σύ.
- ΕΥ. ὦ τρισκακοδαίμων, ὥς ἀπόλωλ’ Εὐριπίδης.
- ΜΝ. ὦ φίλτατ’, ὦ κηδεστά, μὴ σαυτὸν προδῶς. 210
- ΕΥ. πῶς οὖν ποιήσω δῆτα;
- ΜΝ. τοῦτον μὲν μακρὰ  
 κλαίειν κέλευ’, ἐμοὶ δ’ ὃ τι βούλει χρῶ λαβῶν.

<sup>a</sup> From *Alcestis*, 691. “The question is put by Phères to his son Admetus, who expects his father to die as a substitute

# THE THESMOPHORIAZUSAE, 192-212

A fair complexion, pretty, smooth, and soft.

AG. Euripides !

EU. Yes.

AG. Wasn't it you who wrote

YOU VALUE LIFE ; DO YOU THINK YOUR FATHER  
DOESN'T ? <sup>a</sup>

EU. It was : what then ?

AG. Expect not me to bear  
Your burdens ; that were foolishness indeed.  
Each man must bear his sorrows for himself.  
And troubles, when they come, must needs be met  
By manful acts,<sup>b</sup> and not by shifty tricks.

MN. Aye, true for you, your wicked ways are shown  
By sinful acts, and not by words alone.<sup>c</sup>

EU. But tell me really why you fear to go.

AG. They'd serve me worse than you.

EU How so ?

AG. How so ?

I'm too much like a woman, and they'd think  
That I was come to poach on their preserves.<sup>d</sup>

MN. Well, I must say that's not a bad excuse.

EU. Then won't you really help ?

AG. I really won't.

EU. Thrice luckless I ! Euripides is done for !

MN. O friend ! O cousin ! don't lose heart like this.

EU. Whatever can I do ?

MN. Bid *him* go hang !

See, here am I ; deal with me as you please.

for himself": R. See C. 1415. There is probably much of  
Euripides in Agathon's next speech.

<sup>b</sup> Lit. "by endurance," with a hint at the pathic vice.

<sup>c</sup> Enimvero tu, impudice, latiore culum habes, non  
dicendo sed patiendo.

<sup>d</sup> AG. Quia viderer mulierum opera nocturna furari, et  
surripere muliebrem Venerem. MN. Vah, furari ! immo vero  
paedicari.

# ARISTOPHANES

- ΕΥ. ἄγε νυν ἐπειδὴ σαυτὸν ἐπιδίδως ἐμοί,  
ἀπόδυσθι τουτὶ θοῖμάτιον.
- MN. καὶ δὴ χαμαί.  
ἀτὰρ τί μέλλεις δρᾶν μ';
- ΕΥ. ἀποξυρεῖν ταδί, 215  
τὰ κάτω δ' ἀφεύειν.
- MN. ἀλλὰ πρᾶττ', εἴ σοι δοκεῖ.  
ἢ μὴ δίδοναι γ' ἐμαυτὸν ὥφελόν ποτε.
- ΕΥ. Ἀγάθων σὺ μέντοι ξυροφορεῖς ἐκάστοτε,  
χρησόν τί νυν ἡμῖν ξυρόν.
- ΑΓ. αὐτὸς λάμβανε  
ἐντεῦθεν ἐκ τῆς ξυροδόκης.
- ΕΥ. γενναῖος εἶ. 220  
κάθιζε· φύσα τὴν γνάθον τὴν δεξιάν.
- MN. ὦμοι.
- ΕΥ. τί κέκραγας; ἐμβαλῶ σοι πάτταλον,  
ἦν μὴ σιωπᾶς.
- MN. ἀτταταῖ ἰατταταῖ.
- ΕΥ. οὗτος σὺ ποῖ θεῖς;
- MN. ἐς τὸ τῶν σεμνῶν θεῶν.  
οὐ γὰρ μὰ τὴν Δήμητρά γ' ἐνταυθοῖ μενῶ 225  
τεμνόμενος.
- ΕΥ. οὐκουν καταγέλαστος δῆτ' ἔσει  
τὴν ἡμίκραιραν τὴν ἑτέραν ψιλὴν ἔχων;
- MN. ὀλίγον μέλει μοι.
- ΕΥ. μηδαμῶς πρὸς τῶν θεῶν  
προδῶς με· χώρει δεῦρο.
- MN. κακοδαίμων ἐγώ.

<sup>a</sup> The idea of this depilation scene seems to have been borrowed from a play by Cratinus, the *Idaeans*, where the  
150

# THE THESMOPHORIAZUSAE, 213-229

EU. (*striking while the iron is hot*)

Well, if you'll really give yourself to me,  
First throw aside this overcloak.

MN. 'Tis done.

But how are you going to treat me ?

EU. Shave you here,

And singe you down below.<sup>a</sup>

MN. (*magnanimously*) Well, do your worst ;  
I've said you may, and I'll go through with it.

EU. You've always, Agathon, got a razor handy ;  
Lend us one, will you ?

AG. Take one for yourself  
Out of the razor-case.

EU. Obliging youth !

(*To Mn.*) Now sit you down,<sup>b</sup> and puff your right  
check out.

MN. Oh !

EU. What's the matter ? Shut your mouth, or else  
I'll clap a gag in.

MN. Lackalackaday !<sup>c</sup>

EU. Where are you fleeing ?

MN. To sanctuary I.  
Shall I sit quiet to be hacked like that ?  
Demeter, no !

EU. Think how absurd you'll look,  
With one cheek shaven, and the other not.

MN. (*doggedly*) Well, I don't care.

EU. O, by the Gods, come back.  
Pray don't forsake me.

MN. Miserable me !<sup>d</sup>

chorus were probably Idacan Dactyls, the effeminate  
ministers of Cybele.

<sup>b</sup> *Mnesilochus seats himself in a chair.*

<sup>c</sup> *He jumps up, and runs away.*

<sup>d</sup> *He resumes his seat. Euripides goes on with the shaving.*

# ARISTOPHANES

- ΕΥ. ἔχ' ἀτρέμα σαυτὸν κἀνάκυπτε· ποῖ στρέφει; 230  
 ΜΝ. μὺ μῦ.  
 ΕΥ. τί μύζεις; πάντα πεποίηται καλῶς.  
 ΜΝ. οἴμοι κακοδαίμων, ψιλὸς αὖ στρατεύσομαι.  
 ΕΥ. μὴ φροντίσης· ὥς εὐπρεπὴς φανεῖ πάνυ.  
 βούλει θεᾶσθαι σαυτόν;  
 ΜΝ. εἰ δοκεῖ, φέρε.  
 ΕΥ. ὄρᾳς σεαυτόν;  
 ΜΝ. οὐ μὰ Δί' ἀλλὰ Κλεισθένην. 235  
 ΕΥ. ἀνίστασ', ἵν' ἀφεύσω σε, καγκύψας ἔχε.  
 ΜΝ. οἴμοι κακοδαίμων, δελφάκιον γενήσομαι.  
 ΕΥ. ἐνεγκάτω τις ἔνδοθεν δᾶδ' ἢ λύχρον.  
 ἐπίκυπτε· τὴν κέρκον φυλάττου νυν ἄκραν.  
 ΜΝ. ἐμοὶ μελήσει νῆ Δία, πλήν γ' ὅτι κάομαι. 240  
 οἴμοι τάλας. ὕδωρ ὕδωρ ᾧ γείτονες.  
 πρὶν ἀντιλαβέσθαι τὸν γε πρωκτὸν τῆς φλογός.  
 ΕΥ. θάρρει.  
 ΜΝ. τί θαρρῶ καταπεπυρπολημένος;  
 ΕΥ. ἀλλ' οὐκ ἔτ' οὐδὲν πρᾶγμά σοι· τὰ πλεῖστα γὰρ  
 ἀποπεπόννηκας.  
 ΜΝ. φῦ· ἰοὺ τῆς ἀσβόλου. 245  
 αἰθὸς γεγέννημαι πάντα τὰ περὶ τὴν τράμιν.  
 ΕΥ. μὴ φροντίσης· ἕτερος γὰρ αὐτὰ σπογγιεῖ.  
 ΜΝ. οἰμώξετάρ' εἴ τις τὸν ἐμὸν πρωκτὸν πλυνεῖ.  
 ΕΥ. Ἀγάθων, ἐπειδὴ σαυτὸν ἐπιδοῦναι φθονεῖς,  
 ἀλλ' ἱμάτιον γοῦν χρῆσον ἡμῖν τουτωῖ 250  
 καὶ στρόφιον· οὐ γὰρ ταῦτά γ' ὥς οὐκ ἔστ'  
 ἐρεῖς.  
 ΑΓ. λαμβάνετε καὶ χρῆσθ'· οὐ φθονῶ.  
 ΜΝ. τί οὖν λάβω;  
 ΕΥ. ὃ τι; τὸν κροκωτὸν πρῶτον ἐνδύου λαβών.

THE THESMOPHORIAZUSAE, 230-253

EU. Sit steady ; raise your chin ; don't wriggle so.

MN. (*wincing*) O tchi, tchi, tchi !

EU. There, there, it's over now.

MN. And I'm, worse luck, a Rifled Volunteer.<sup>a</sup>

EU. Well, never mind ; you're looking beautiful.  
Glance in this mirror.

MN. Well then, hand it here.

EU. What see you there ?

MN. (*in disgust*) Not me, but Cleisthenes.<sup>b</sup>

EU. Get up : bend forward. I've to singe you now.

MN. O me, you'll scald me like a sucking-pig.

EU. Someone within there, bring me out a torch.

Now then, stoop forward : gently ; mind yourself.<sup>c</sup>

MN. I'll see to that. Hey ! I've caught fire there. Hey !

O, water ! water ! neighbours, bring your buckets.

Fire ! Fire ! I tell you ; I'm on fire, I am !

EU. There, it's all right.

MN. All right, when I'm a cinder ?

EU. Well, well, the worst is over ; 'tis indeed.

It won't pain now.

MN. Faugh, here's a smell of burning !

Drat it, I'm roasted all about the stern.

EU. Nay, heed it not. I'll have it sponged directly.

MN. I'd like to catch a fellow sponging *me*.

EU. Though you begrudge your active personal aid,

Yet, Agathon, you won't refuse to lend us

A dress and sash : you can't deny you've got them.

AG. Take them, and welcome. I begrudge them not.

MN. What's first to do ?

EU. Put on this yellow silk.

<sup>a</sup> A play on *ψιλός*, light-armed, and smooth-shaven.

<sup>b</sup> "Cleisthenes was the most effeminate man in Athens ; he comes on the stage by-and-by" : R.

<sup>c</sup> *Caudae cave extremac*. "M. has to be singed fore and aft" : R.

# ARISTOPHANES

- MN. νή τήν Ἀφροδίτην ἡδύ γ' ὄζει ποσθίου.  
 ΕΥ. σύζωσον ἀνύσας.
- MN. αἶρε νῦν στρόφιον.  
 ΕΥ. ἰδοῦ. 255
- MN. ἴθι νυν κατάστειλόν με τὰ περὶ τῷ σκέλῃ.  
 ΕΥ. κεκρυφάλου δεῖ καὶ μίτρας.
- ΑΓ. ἡδὲ μὲν οὖν  
 κεφαλὴν περιίθετος, ἣν ἐγὼ νύκτωρ φορῶ.  
 ΕΥ. νή τὸν Δί', ἀλλὰ κάπιτηδεῖα πάνν.
- MN. ἄρ' ἀρμόσει μοι;  
 ΕΥ. νή Δί' ἀλλ' ἄριστ' ἔχει. 260  
 φέρ' ἔγκυκλον.
- ΑΓ. τουτὶ λάβ' ἀπὸ τῆς κλινίδος.  
 ΕΥ. ὑποδημάτων δεῖ.
- ΑΓ. τὰμὰ ταυτὶ λάμβανε.
- MN. ἄρ' ἀρμόσει μοι;  
 ΕΥ. χαλαρὰ γοῦν χαίρεις φορῶν.
- ΑΓ. σὺ τοῦτο γίγνωσκ'. ἀλλ' ἔχεις γὰρ ὦν δέει,  
 εἴσω τις ὥς τάχιστα μ' εἰσκυκλησάτω. 265
- ΕΥ. ἀνὴρ μὲν ἡμῖν οὔτοσὶ καὶ δὴ γυνή  
 τό γ' εἶδος· ἦν λαλῆς δ', ὅπως τῷ φθέγματι  
 γυναικιεῖς εὖ καὶ πιθανῶς.
- MN. πειράσομαι.
- ΕΥ. βάδιζε τοίνυν.
- MN. μὰ τὸν Ἀπόλλω οὔκ, ἦν γε μὴ  
 ὁμόσης ἐμοί—
- ΕΥ. τί χρήμα;
- MN. συσώσσειν ἐμὲ 270  
 πάσαις τέχναις, ἦν μοί τι περιπίπτῃ κακόν.
- ΕΥ. ὁμνυμι τοίνυν αἰθέρ' οἴκησιν Διός.

<sup>a</sup> δέον εἰπεῖν μέντοι, εἴπε ποσθίου: Schol. (π.=αἰδοῖον τοῦ ἀνδρός). It has been worn by a man.



THE THESMOPHORIAZUSAE, 254-272

MN. By Aphrodite, but 'tis wondrous nice.<sup>a</sup>

EU. Gird it up tighter.

MN. Where's the girdle ?

EU. Here.

MN. Make it sit neatly there about the legs.

EU. Now for a snood and hair-net.

AG. Will this do ?

It's quite a natty hairdress ; it's my nightcap.

EU. The very thing : i'faith, the very thing.

MN. Does it look well ?

EU. Zeus ! I should think it did !

Now for a mantle.

AG. Take one from the couch.

EU. A pair of woman's shoes.

AG. Well, here are mine.

MN. Do they look well ?

EU. They are loose enough, I trow.

AG. You see to that ; I've lent you all you need.

Will someone kindly wheel me in again ?<sup>b</sup>

EU. There then, the man's a regular woman now,

At least to look at ; and if you've to speak,

Put on a feminine mincing voice.

MN. (*in a shrill treble*) I'll try.

EU. And now begone, and prosper.

MN. Wait a bit.

Not till you've sworn—

EU. Sworn what ?

MN. That if I get

In any scrape, you'll surely see me through.

EU. I swear by Æther, Zeus's dwelling-place.<sup>c</sup>

<sup>b</sup> *Agathon's apartment, with A. in it, is wheeled back into the house ; E. and Mn. are left standing on the stage. E. turns Mn. round, and surveys him with complacency.*

<sup>c</sup> *From the Melanippe Sapiens of Euripides (fr. 487 Nauck), with τοῦνυ for δ' ἱερὸν.*

# ARISTOPHANES

- MN. τί μᾶλλον ἢ τὴν Ἱπποκράτους ξυνοικίαν;  
 ET. ὄμνυμι τοίνυν πάντας ἄρδην τοὺς θεούς.  
 MN. μέμνησο τοίνυν ταῦθ', ὅτι ἡ φρὴν ὤμοσεν, 275  
 ἡ γλῶττα δ' οὐκ ὁμώμοκ'· οὐδ' ὥρκωσ' ἐγώ.  
(ὁλολίξουσιν. τὸ ἱερὸν ὠθεῖται.)  
 ET. ἔκσπευδε ταχέως· ὥς τὸ τῆς ἐκκλησίας  
 σημεῖον ἐν τῷ Θεσμοφορίῳ φαίνεται.  
 ἐγὼ δ' ἄπειμι.  
 MN. δεῦρό νυν ὦ Θρᾷτ' ἔπου.  
 ὦ Θρᾷττα, θέασαι, καομένων τῶν λαμπάδων, 280  
 ὅσον τὸ χρῆμ' ἀνέρχεθ' ὑπὸ τῆς λιγνύος.  
 ἀλλ' ὦ περικαλλῇ Θεσμοφόρῳ δέξασθέ με  
 ἀγαθῇ τύχῃ καὶ δεῦρο καὶ πάλιν οἴκαδε.  
 ὦ Θρᾷττα, τὴν κίστην κάθελε, κᾶτ' ἔξελε  
 τὸ πόπανον, ὥς λαβοῦσα θύσω ταῖν θεαῖν. 285  
 δέσποινα πολυτίμητε Δήμητερ φίλῃ  
 καὶ Φερσέφαττα, πολλὰ πολλάκις μέ σοι  
 θύειν ἔχουσαν, εἰ δὲ μή, ἀλλὰ νῦν λαθεῖν.  
 καὶ τὴν θυγατέρα, Χοιρίον, ἀνδρός μοι τυχεῖν  
 πλουτοῦντος, ἄλλως τ' ἡλιθίου καβελτέρου, 290  
 καὶ Προσθάληκον νοῦν ἔχειν μοι καὶ φρένας.  
 ποῦ ποῦ καθίζωμ' ἐν καλῷ, τῶν ῥητόρων  
 ἔν' ἑξακούω; σὺ δ' ἄπιθ', ὦ Θρᾷτ', ἐκποδών.  
 δούλοις γὰρ οὐκ ἔξεστ' ἀκούειν τῶν λόγων.

<sup>a</sup> An Athenian general, whose sons were "priggish and ill-bred": Schol. to C. 1001.

<sup>b</sup> He quotes a famous line in the *Hippolytus* of Euripides: ἡ γλῶσσο' ὁμώμοχ', ἡ δὲ φρὴν ἀνέμοτος. Cf. F. 1471.

<sup>c</sup> Lit. "nor did I so put the oath." Thratta (279) is a servant.

*The background of the scene opens and a large building is pushed forward upon the stage, representing the Thesmo-phorium or Temple of the Home-givers. The Athenian ladies, who form the Chorus of the Play, are seen, a few*  
 156

# THE THESMOPHORIAZUSAE, 273-294

MN. As well by vile Hippocrates's <sup>a</sup> cabin.

EU. Well, then, I swear by every blessed God.

MN. And please remember 'twas your MIND that swore,<sup>b</sup>

Not your tongue only ; please remember that.<sup>c</sup>

EU. O, get you gone : for there's the signal hoisted  
Over the Temple ; they are assembling now.  
I think I'll leave you.

MN. Thratta, come along.

O Thratta, Thratta, here's a lot of women  
Coming up here ! O, what a flare of torches !

O sweet Twain-goddesses, vouchsafe me now  
A pleasant day, and eke a safe return.

Set down the basket, Thratta ; give me out

The sacred cake to offer to the Twain.

O dread Demeter, high unearthly one,

O Persephassa, grant your votaress grace

To join in many festivals like this.

Or if not so, at least escape this once.

And may my daughter, by your leaves, pick up  
A wealthy husband, and a fool to boot ;

And little Bull-calf have his share of brains.<sup>d</sup>

Now, then, I wonder which is the best place

To hear the speeches ? Thratta, you may go.

These are not things for servant-girls to hear.<sup>e</sup>

*lines later, thronging into the orchestra, to assist in the solemnities of the festival, and to take part in the Assembly they are about to hold. The air above them is thick with the smoke of the torches they are bearing in their hands. Euripides thinks it time to make himself scarce. Mnesilochus assumes the fussy airs and treble voice of an Athenian matron, talking to an imaginary maid-servant.*

<sup>a</sup> Χοῖριον as Ηιοσθάληκος are comic names from χοῖρος (γυναικείον αἰδοῖον) and πόσθη.

<sup>e</sup> The officials now take their places, and the Assembly at once begins.

## ARISTOPHANES

KHPTKAINA. εὐφηνμία "στω, 295  
εὐφηνμία "στω.

εὐχεσθε ταῖν Θεοδοφόροις,  
τῇ Δήμητρι καὶ τῇ Κόρῃ,  
καὶ τῷ Πλούτῳ, καὶ τῇ Καλλιγενείᾳ,  
καὶ τῇ Κουροτρόφῳ τῇ Γῇ,  
καὶ τῷ Ἑρμῇ, καὶ Χάρισιν,

ἐκκλησίαν τήνδε καὶ ξύνοδον τὴν νῦν  
 κάλλιστα καὶ ῥιστα ποιῆσαι,  
 πολυφελῶς μὲν πόλει τῇ Ἀθηναίων,  
 τυχερῶς δ' ἡμῖν αὐταῖς·

305

καὶ τὴν δρῶσαν καὶ τὴν ἀγορεύουσαν  
τὰ βέλτιστα περὶ τὸν δῆμον τῶν Ἀθηναίων,  
καὶ τὸν τῶν γυναικῶν,  
ταύτην νικᾷν.

ταύτ' εὐχέσθε, καὶ ὑμῖν αὐταῖς τὰγαθά. 310  
 ἡ παίων, ἡ παίων, χαίρωμεν.

ΧΟΡΟΣ. δεχόμεθα καὶ θεῶν γένος  
λιτόμεθα ταῖσδ' ἐπ' εὐχαῖς  
φανέντας ἐπιχαρῆναι.

Ζεῦ μεγαλύννυμε, Χρυσολύρα τε 315  
 Δῆλον ὃς ἔχεις ἱεράν, καὶ σὺ  
 παγκρατὲς κόρα, γλαυκῶπι,  
 χρυσόλογχε, πόλιν ἔχουσα  
 περιμάχτην, ἔλθε δειῖρο.

καὶ πολυνύνημε, θηροφόνῃ παῖ, 320  
Λιτοῦς χρυσώπιδος ἔρνος·  
σύ τε, πόντιε σεμνὲ Πόσειδον,

<sup>a</sup> The Bidding Prayer (295-311) is in prose in the original.

<sup>b</sup> Athena and Poseidon had contended for the possession of Athens.

THE THESMOPHORIAZUSAE, 295-322

CRIERESS.<sup>a</sup>

Worldly clamour  
Pass away !  
Silence, Silence,  
While we pray ;  
To the Twain, the Home-bestowers,  
Holy Parent, holy Daughter,  
And to Wealth, and Heavenly Beauty,  
And to Earth the foster-mother,  
And to Hermes and the Graces,  
That they to this important high debate  
Grant favour and success,  
Making it useful to the Athenian State,  
And to ourselves no less.  
And O, that she who counsels best to-day  
About the Athenian nation,  
And our own commonwealth of women, may  
Succeed by acclamation.  
These things we pray, and blessings on our cause.  
Sing Paean, Paean, ho ! with merry loud applause.

CHORUS.

We in thy prayers combine,  
And we trust the Powers Divine  
Will on these their suppliants smile,  
Both Zeus the high and awful,  
And the golden-lyred Apollo  
From the holy Delian isle.  
And thou, our Mighty Maiden,  
Lance of gold, and eye of blue,  
Of the God-contested city,<sup>b</sup>  
Help us too :  
And the many-named, the Huntress,  
Gold-fronted Leto's daughter ;  
And the dread Poseidon ruling

# ARISTOPHANES

ἀλιμέδον, προλιπὼν  
 μυχὸν ἰχθυόεντ' οἰστροδόνητον.  
 Νηρέος εἰναλίου τε κόραι, 325  
 Νύμφαι τ' ὀρεῖπλαγκτοι.  
 χρυσέα τε Φόρμιγξ  
 ἰαχῆσειεν ἐπ' εὐχαῖς  
 ἡμετέραις· τελέως δ' ἐκ-  
 κλησιάσαιμεν, Ἀθηνῶν  
 εὐγενεῖς γυναῖκες. 330

ΚΗ. εὐχεσθε τοῖς θεοῖσι τοῖς Ὀλυμπίοις  
 καὶ ταῖς Ὀλυμπίαισι, καὶ τοῖς Πυθίοις  
 καὶ ταῖσι Πυθίαισι, καὶ τοῖς Δηλίοις  
 καὶ ταῖσι Δηλίοις, τοῖς τ' ἄλλοις θεοῖς,  
 εἴ τις ἐπιβουλεύει τι τῷ δήμῳ κακὸν 335  
 τῷ τῶν γυναικῶν, ἢ πικηρυκεύεται  
 Εὐριπίδῃ Μήδοις τ' ἐπὶ βλάβῃ τινὶ  
 τῇ τῶν γυναικῶν, ἢ τυραννεῖν ἐπινοεῖ  
 ἢ τὸν τύραννον συγκατάγειν, ἢ παιδίον 340  
 ὑποβαλλομένης κατεῖπεν, ἢ δούλῃ τινὸς  
 προαγωγὸς οὖσ' ἐνετρύλλισεν τῷ δεσπότην,  
 ἢ πεμπομένη τις ἀγγελίας ψευδεῖς φέρει,  
 ἢ μοιχὸς εἴ τις ἐξαπατᾷ ψευδῇ λέγων  
 καὶ μὴ δίδωσιν ἂν ὑπόσχηταί ποτε,  
 ἢ δῶρά τις δίδωσι μοιχῷ γραῦς γυνή, 345  
 ἢ καὶ δέχεται προδιδούσ' ἑταῖρα τὸν φίλον,  
 κεῖ τις κάπηλος ἢ καπηλὶς τοῦ χορὸς  
 ἢ τῶν κοτυλῶν τὸ νόμισμα διαλυμαίνεται,

<sup>a</sup> The following passage is modelled on the Ἀρά, one of the ceremonies preliminary to a meeting of the Athenian Assembly. It included a curse on those who would wish to subvert the Constitution.

THE THESMOPHORIAZUSAE, 323-348

Over Ocean's stormy water ;  
Come from the deep where fishes  
Swarm, and the whirlwinds rave ;  
And the Oreads of the mountain,  
And the Nereids of the wave.  
Let the Golden Harp sound o'er us  
And the Gods with favour crown  
This Parliament of Women,  
The free and noble matrons  
Of the old Athenian town.

CRI.<sup>a</sup> O yes ! O yes !

Pray ye the Olympian Gods—and Goddesses,  
And all the Pythian Gods—and Goddesses,  
And all the Delian Gods—and Goddesses,  
And all the other Gods—and Goddesses,  
Whoso is disaffected, ill-disposed  
Towards this commonwealth of womankind,  
Or with Euripides, or with the Medes  
Deals to the common hurt of womankind,  
Or aims at tyranny, or fain would bring  
The Tyrant back ; or dares betray a wife  
For palming off a baby as her own ;  
Or tells her master tales against her mistress ;  
Or does not bear a message faithfully ;  
Or, being a suitor, makes a vow, and then  
Fails to perform ; or, being a rich old woman,  
Hires for herself a lover with her wealth ;  
Or, being a girl, takes gifts and cheats the giver ;  
Or, being a trading man or trading woman,  
Gives us short measure in our drinking-cups ;—

Passages concerning the tyrants and the Medes were part of it, with denunciations of those who brought false news, or deceived the people. In the parody, men only are denounced (349), women blessed (350).

# ARISTOPHANES

- κακῶς ἀπολέσθαι τοῦτον αὐτὸν κῶκίαν  
 ἀρᾶσθε, ταῖς δ' ἄλλαισιν ὑμῖν τοὺς θεοὺς 350  
 εὐχεσθε πάσαις πολλὰ δοῦναι καγαθά.
- ΧΟ. ξυνευχόμεσθα τέλεα μὲν  
 πόλει, τέλεά τε δήμῳ  
 τάδ' εὐγματα γενέσθαι,  
 τὰ δ' ἄρισθ' ὅσαις προσήκει 355  
 νικᾶν λεγού-  
 σαις· ὁπόσαι δ' ἐξαπατῶ-  
 σιν, παραβαίνουσί τε τοὺς  
 ὄρκους τοὺς νενομισμένους  
 κερδῶν οὐνεκ' ἐπὶ βλάβῃ, 360  
 ἢ ψηφίσματα καὶ νόμον  
 ζητοῦσ' ἀντιμεθιστάναι,  
 τὰ πόρρητά τε τοῖσιν ἐχ-  
 θροῖς τοῖς ἡμετέροις λέγουσ',  
 ἢ Μήδους ἐπάγουσι γῇ, 365  
 κερδῶν οὐνεκ' ἐπὶ βλάβῃ,  
 ἀσεβοῦσί τε τοὺς θεοὺς,  
 ἀδικοῦσί τε τὴν πόλιν.  
 ἀλλ' ὦ παγκρατὲς [εὐμενὲς]  
 Ζεῦ, ταῦτα κυρώσειας, ὥσθ'  
 ἡμῖν θεοὺς παραστατεῖν 370  
 καίπερ γυναιξὶν οὐσαις.
- ΚΗ. ἄκουε πᾶς. ἔδοξε τῇ βουλῇ τάδε  
 τῇ τῶν γυναικῶν· Τιμόκλει' ἐπεστάτει,  
 Λύσιλλ' ἐγραμμάτευεν, εἶπε Σωστράτη·  
 ἐκκλησίαν ποιεῖν ἔωθεν τῇ Μέσῃ 375  
 τῶν Θεοδοφωρίων, ἢ μάλισθ' ἡμῖν σχολή,

<sup>a</sup> The curse against those who export contraband of war (τὰ πόρρητα) to the enemy is diverted to women who divulge the secrets of the festival. See *F.* 362, *E.* 442.



THE THESMOPHORIAZUSAE, 349-376

Perish that man, himself and all his house ;  
But pray the Gods—and Goddesses—to order  
To all the women always all things well.

CH.               We also pray,  
                  And trust it may  
Be done as thou premisest,  
                  And hope that they  
Will win the day  
Whose words are best and wisest.  
                  But they who fain  
Would cheat for gain,  
Their solemn oaths forgetting,  
                  Our ancient laws  
And noble cause  
And mystic rites upsetting ;<sup>a</sup>  
                  Who plot for greed,  
                  Who call the Mede  
With secret invitation,  
                  I say that these  
The Gods displease,  
And wrong the Athenian nation.  
                  O Zeus most high  
In earth and sky,  
All-powerful, all-commanding,  
                  We pray to Thee,  
                  Weak women we,  
But help us notwithstanding.

CRI.<sup>b</sup> O yes ! O yes ! The Women's Council-Board  
Hath thus enacted (moved by Sostrata,  
President Timocleia, clerk Lysilla),  
To hold a morning Parliament to-day  
When women most have leisure ; to discuss

<sup>b</sup> The crier uses the terms customary in public proclamations.

## ARISTOPHANES

καὶ χρηματίζειν πρῶτα περὶ Εὐριπίδου,  
ὃ τι χρή παθεῖν ἐκείνον· ἀδικεῖν γὰρ δοκεῖ  
ἡμῖν ἀπάσαις. τίς ἀγορεύειν βούλεται;

ΓΓ. Α. ἐγώ.

ΚΗ. περίθου νυν τόνδε πρῶτον πρὶν λέγειν. 380  
σίγα, σιώπα, πρόσεχε τὸν νοῦν· χρέμπτεται  
γὰρ ἤδη  
ὅπερ ποιοῦς οἱ ῥήτορες. μακρὰν ἔοικε λέξειν.

ΓΓ. Α. φιλοτιμία μὲν οὐδεμιᾶ μὰ τῷ θεῷ  
λέξουσ' ἀνέστην, ὦ γυναῖκες· ἀλλὰ γὰρ  
βαρέως φέρω τάλαινα, πολὺν ἤδη χρόνον 385  
προπηλακίζομένας ὀρώσ' ὑμᾶς ὑπὸ  
Εὐριπίδου τοῦ τῆς λαχανοπωλητρίας,  
καὶ πολλὰ καὶ παντοῖ' ἀκουούσας κακά.  
τί γὰρ οὗτος ἡμᾶς οὐκ ἐπισμῇ τῶν κακῶν;  
ποῦ δ' οὐχὶ διαβέβληχ', ὅπουπερ ἐμβραχὺ 390  
εἰσὶν θεαταὶ καὶ τραγωδοὶ καὶ χοροί,  
τὰς μυχοτρόπους, τὰς ἀνδρεραστρίας καλῶν,  
τὰς οἰνοπότιδας, τὰς προδοτίδας, τὰς λάλους,  
τὰς οὐδὲν ὑγιές, τὰς μέγ' ἀνδράσιν κακόν·  
ὥστ' εὐθὺς εἰσιόντες ἀπὸ τῶν ἱκρίων 395  
ὑποβλέπουσ' ἡμᾶς σκοποῦνταί τ' εὐθέως  
μὴ μοιχὸς ἔνδον ἢ τις ἀποκεκρυμμένος.  
δρᾶσαι δ' ἔθ' ἡμῖν οὐδὲν ὥσπερ καὶ πρὸ τοῦ  
ἔξεστι· τοιαῦθ' οὗτος ἐδίδαξεν κακά  
τοὺς ἀνδρας ἡμῶν· ὥστ' ἐάν τις νῦν πλέκη 400  
γυνὴ στέφανον, ἐρᾶν δοκεῖ· κἂν ἐκβάλῃ  
σκευὸς τι κατὰ τὴν οἰκίαν πλανωμένη,

<sup>a</sup> It was customary for speakers to put on a garland before beginning: Schol.

<sup>b</sup> The common gibe against Cleito, his mother. See *F.* 840.

THE THESMOPHORIAZUSAE, 377-402

What shall be done about Euripides,  
How best to serve him out ; for that he's guilty  
We all admit. Who will address the meeting ?

F.W. I wish to, I.

CRI. Put on this chaplet first.<sup>a</sup>

Order ! order ! Silence, ladies, if you please.

She's learnt the trick ; she hems and haws ;

she coughs in preparation ;

I know the signs ; my soul divines

a mighty long oration.

F.W. 'Tis not from any feeling of ambition

I rise to address you, ladies, but because

I long have seen, and inly burned to see

The way Euripides insults us all,

The really quite interminable scoffs

This market-gardener's son<sup>b</sup> pours out against us.

I don't believe that there's a single fault

He's not accused us of<sup>c</sup> ; I don't believe

That there's a single theatre or stage,

But there is he, calling us double-dealers,

F'alse, faithless, tippling, mischief-making gossips,

A rotten set, a misery to men.

Well, what's the consequence ?

The men come home<sup>d</sup>

Looking so sour—O, *we* can see them peeping

In every closet, thinking friends are there.

Upon my word we can't do ANYTHING

We used to do ; he has made the men so silly

Suppose I'm hard at work upon a chaplet,

*Hey, she's in love with somebody* ; suppose

I chance to drop a pitcher on the floor,

<sup>a</sup> Lit. "he does not besmear us with."

<sup>d</sup> From the benches of the theatre.

# ARISTOPHANES

ἀνὴρ ἐρωτᾷ, “ τῷ κατέαγεν ἡ χύτρα;  
 οὐκ ἔσθ’ ὅπως οὐ τῷ Κορινθίῳ ξένῳ.”  
 κάμνει κόρη τις; εὐθύς ἀδελφὸς λέγει, 405  
 “ τὸ χρῶμα τοῦτό μ’ οὐκ ἀρέσκει τῆς κόρης.”  
 εἶεν, γυνή τις ὑποβαλέσθαι βούλεται  
 ἀποροῦσα παίδων, οὐδὲ τοῦτ’ ἔστιν λαθεῖν,  
 ἄνδρες γὰρ ἤδη παρακάθηνται πλησίον.  
 πρὸς τοὺς γέροντάς θ’, οἳ πρὸ τοῦ τὰς μείρακας 410  
 ἤγοντο, διαβέβληκεν, ὥστ’ οὐδεὶς γέρων  
 γαμεῖν θέλει γυναῖκα διὰ τοῦπος τοδί,  
 “ δέσποινα γὰρ γέροντι νυμφίῳ γυνή.”  
 εἶτα διὰ τοῦτον ταῖς γυναικωνίτισιν  
 σφραγίδας ἐπιβάλλουσιν ἤδη καὶ μοχλοὺς, 415  
 τηροῦντες ἡμᾶς, καὶ προσέτι Μολοττικοὺς  
 τρέφουσι, μορμολυκεῖα τοῖς μοιχοῖς, κύνας.  
 καὶ ταῦτα μὲν ξυγγνώσθ’. ἃ δ’ ἦν ἡμῖν πρὸ τοῦ  
 αὐταῖς ταμιεῦσαι καὶ προαιρούσαις λαβεῖν  
 ἄλφιτον, ἔλαιον, οἶνον, οὐδὲ ταῦτ’ ἔτι 420  
 ἔξεστιν. οἳ γὰρ ἄνδρες ἤδη κλειδίᾳ  
 αὐτοὶ φοροῦσι, κρυπτὰ, κακοηθέστατα,  
 Λακωνικὰ ἄττα, τρεῖς ἔχοντα γομφίους.  
 πρὸ τοῦ μὲν οὐκ ἦν ἀλλ’ ὑποῖξαι τὴν θύραν  
 ποιησαμέναισι δακτύλιον τριωβόλου, 425  
 νῦν δ’ οὗτος αὐτοὺς ὑπότρυψ’ Εὐριπίδης  
 ἐδίδαξε θριπήδεστ’ ἔχειν σφραγίδια  
 ἐξαψαμένους. νῦν οὖν ἐμοὶ τούτῳ δοκεῖ  
 ὀλεθρόν τιν’ ἡμᾶς κυρκανᾶν ἀμωσγέπως,

“ These are all references to actual plays of Euripides. This is from the *Sthenoboea*, the ‘Corinthian friend’ being Bellerophon”: R. The words are: περὶ δὲ νῦν λέληθεν οὐδὲν ἐκ χερσός, ἀλλ’ εὐθύς αὐτῷ Τῷ Κορινθίῳ ξένῳ. Lovers were apt

And straightway 'tis, *For whom was that intended ?  
I warrant now, for our Corinthian <sup>a</sup> friend.*

Is a girl ill ? Her brother shakes his head ;

*The girl's complexion is not to my taste.*

Why, if you merely want to hire a baby,

And palm it off as yours, you've got no chance,

They sit beside our very beds, they do.<sup>b</sup>

Then there's another thing ; the rich old men

Who used to marry us, are grown so shy

We never catch them now ; and all because

Euripides declares, the scandal-monger,

*An old man weds a tyrant, not a wife.<sup>c</sup>*

You know, my sisters, how they mew us up,

Guarding our women's rooms with bolts and seals

And fierce Molossian dogs.<sup>d</sup> That's all his doing.

We might put up with that ; but, O my friends,

Our little special perquisites,<sup>e</sup> the corn,

The wine, the oil, gone, gone, all gone for ever.

They've got such keys, our husbands have, such brutes,<sup>f</sup>

Laconian-made, with triple rows of teeth.

Then in old times we only had to buy

A farthing ring, and pantry-doors flew open.

But now this wretch Euripides has made them

Wear such worm-eaten perforated seals,

'Tis hopeless now to try it. Therefore, ladies,

What I propose is that we slay the man,

Either by poison or some other way ;

to connect all they did with absent lovers ; *cf. L. 856.* The dropped pot gives a comic turn to this custom.

<sup>b</sup> "She is really making the very charges which cause such indignation when Mneciloehus makes them" : R.

<sup>c</sup> From the *Phoenix* of Euripides.

<sup>d</sup> To terrify gallants.

<sup>e</sup> Lit. "the things which we would cater for ourselves and pick out and take."

<sup>f</sup> Lit. "secret and most malignant."

# ARISTOPHANES

ἢ φαρμάκοισιν ἢ μιᾷ γέ τω τέχνῃ, 430  
ὅπως ἀπολεῖται. ταῦτ' ἐγὼ φανερώς λέγω,  
τὰ δ' ἄλλα μετὰ τῆς γραμματέως συγγράφομαι.

ΧΟ. οὐποτε ταύτης ἤκουσα  
πολυπλοκωτέρας γυναικὸς  
οὐδὲ δεινότερον λεγούσης. 435  
πάντα γὰρ λέγει δίκαια,  
πάσας δ' ἰδέας ἐξετάζει,  
πάντα δ' ἐβάστασεν, πυκνῶς τε  
ποικίλους λόγους ἀνεῦρεν  
εὖ διεζητημένους·  
ὥστ' ἂν εἰ λέγοι παρ' αὐτὴν 440  
Ξενοκλῆς ὁ Καρκίνου, δο-  
κεῖν ἂν αὐτόν, ὡς ἐγῶμαι,  
πᾶσιν ὑμῖν  
ἄντικρυς μηδὲν λέγειν.

ΓΓ.Β. ὀλίγων μὲν ἔνεκ' αὐτὴ παρῆλθον ῥημάτων.  
τὰ μὲν γὰρ ἄλλ' αὐτὴ κατηγόρηκεν εὖ·  
ἃ δ' ἐγὼ πέπονθα, ταῦτα λέξαι βούλομαι. 445  
ἐμοὶ γὰρ ἀνὴρ ἀπέθανεν μὲν ἐν Κύπρῳ,  
παιδάρια πέντε καταλιπών, ἀγὼ μόλις  
στεφανηπλοκοῦς<sup>α</sup> ἔβοσκον ἐν ταῖς μυρρίναις.  
τέως μὲν οὖν ἄλλ' ἡμικάκως ἐβοσκόμην·  
νῦν δ' οὗτος ἐν ταῖσιν τραγωδίαις ποιῶν 450  
τοὺς ἀνδρας ἀναπέπεικεν οὐκ εἶναι θεοὺς·  
ὥστ' οὐκέτ' ἐμπολῶμεν οὐδ' εἰς ἡμῖσι.  
νῦν οὖν ἀπάσαισιν παραινῶ καὶ λέγω  
τοῦτον κολάσαι τὸν ἄνδρα πολλῶν οὐνεκα·

<sup>a</sup> Lit. "she speaks all fairly, tests all methods, has weighed all, and wisely discovered clever arguments well sought out."



# ARISTOPHANES

ἄγρια γὰρ ἡμᾶς, ὦ γυναῖκες, δρᾷ κακά, 455  
 ἅτ' ἐν ἀγρίοισι τοῖς λαχάνοις αὐτὸς τραφεῖς.  
 ἀλλ' εἰς ἀγορὰν ἄπειμι· δεῖ γὰρ ἀνδράσιν  
 πλέξαι στεφάνους συνθηματιαίους εἴκοσιν.

ΧΟ. ἕτερον αὖ τι λῆμα τοῦτο,  
 κομψότερον ἔτ' ἢ τὸ πρότερον, 460  
 ἀναπέφηνεν.  
 οἷα κατεστωμύλατο  
 οὐκ ἄκαιρα, φρένας ἔχουσα  
 καὶ πολὺπλοκον αὖ νόημ', οὐδ'  
 ἀσύνετ', ἀλλὰ πιθανὰ πάντα.  
 δεῖ δὲ ταύτης  
 τῆς ὕβρεως ἡμῖν τὸν ἄνδρα  
 περιφανῶς δοῦναι δίκην. 465

ΜΝ. τὸ μὲν, ὦ γυναῖκες, ὄξυθυμείσθαι σφόδρα  
 Εὐριπίδῃ, τοιαῦτ' ἀκουούσας κακά,  
 οὐ θαυμάσιόν ἐστ', οὐδ' ἐπιζεῖν τὴν χολήν.  
 καὐτὴ γὰρ ἔγωγ', οὕτως ὀναίμην τῶν τέκνων, 470  
 μισῶ τὸν ἄνδρ' ἐκείνον, εἰ μὴ μαίνομαι.  
 ὅμως δ' ἐν ἀλλήλαισι χρή δοῦναι λόγον·  
 αὐταὶ γάρ ἐσμεν, κοῦδεμί' ἐκφορος λόγου.  
 τί ταῦτ' ἔχουσαι 'κεῖνον αἰτιώμεθα  
 βαρέως τε φέρομεν, εἰ δὴ ἡμῶν ἢ τρία 475  
 κακά ξυνειδὼς εἶπε, δρώσας μυρία;  
 ἐγὼ γὰρ αὐτὴ πρῶτον, ἵνα μὴ ἄλλην λέγω,  
 ξύνοιδ' ἐμαυτῇ πολλὰ δεῖν· ἐκείνο δ' οὐν

<sup>a</sup> Lit. "he does savage injuries, as one reared amidst his mother's wild potherbs."

<sup>b</sup> Lit. "how neatly she has spoken, all to the point, having wit and a subtle mind, nothing foolish, but all persuasive."

<sup>c</sup> The motion for putting Euripides to death having, so



THE THESMOPHORIAZUSAE, 455-477

The man is bitterer than his mother's potherbs.<sup>a</sup>  
I leave my cause with you, my sisters : I  
Am called away on urgent private business,  
An order, just received, for twenty chaplets.

CH.           Better and better still.  
              A subtler intellect, a daintier skill.  
              Wise are her words, and few ;  
              Well timed and spoken too.  
A many-woven mind she too has got, I find.<sup>b</sup>  
              And he must clearly,  
This rascal man, be punished most severely.<sup>c</sup>

MN. Mrs. Speaker and ladies,  
I'm not surprised, of course I'm not surprised,  
To find you all so angry and aggrieved  
At what Euripides has said against us.  
For I myself—or slay my babies else—<sup>d</sup>  
Hate him like poison, to be sure I do,<sup>e</sup>  
He's most provoking, I admit he is.  
But now we're all alone, there's no reporter,  
All among friends, why not be fair and candid ? <sup>f</sup>  
Grant that the man has really found us out,  
And told a thing or two, sure they're all TRUE,  
And there's a many thousand still behind.  
For I myself, to mention no one else,  
Could tell a thousand plaguy tricks I've played  
On my poor husband ; I'll just mention one.

*to say, been proposed and seconded, Mnesilochus rises to speak in opposition.*

<sup>a</sup> Lit. "so may I have joy of my children."

<sup>e</sup> Lit. "I were mad else."

<sup>f</sup> Lit. "discuss the matter together," 473 : "Why being in this case do we find fault with him and feel annoyance if he has found out and told two or three things, when we have done thousands ?"

# ARISTOPHANES

δεινότατον, ὅτε νύμφη μὲν ἦν τρεῖς ἡμέρας,  
 ὁ δ' ἀνὴρ παρ' ἐμοὶ 'καθεῦδεν· ἦν δ' ἐμοὶ φίλος,  
 ὅσπερ με διεκόρευσεν οὔσαν ἐπτέτιν. 480  
 οὗτος πόθῳ μου 'κυνεν ἐλθὼν τὴν θύραν·  
 κᾷτ' εὐθὺς ἔγνων· εἶτα καταβαίνω λάθρα.  
 ὁ δ' ἀνὴρ ἐρωτᾷ " ποῖ σὺ καταβαίνεις; " " ὅποι;  
 στρόφος μ' ἔχει τὴν γαστέρ', ὦνερ, κῶδύνη·  
 ἐς τὸν κοπρῶν' οὖν ἔρχομαι." " βάδιζέ νυν." 485  
 κᾷθ' ὁ μὲν ἔτριβε κεδρίδας, ἄννηθον, σφάκον·  
 ἐγὼ δὲ καταχέασα τοῦ στροφέως ὕδωρ  
 ἐξῆλθον ὡς τὸν μοιχόν· εἶτ' ἡρειδόμην  
 παρὰ τὸν Ἀγνιᾶ, κύβδ' ἐχομένη τῆς δάφνης.  
 ταυτ' οὐδεπώποτ' εἶφ', ὀράτ', Εὐριπίδης· 490  
 οὐδ' ὡς ὑπὸ τῶν δούλων τε κῶρεωκόμων  
 σποδοῦμεθ', ἦν μὴ 'χωμεν ἕτερον, οὐ λέγει·  
 οὐδ' ὡς ὅταν μάλισθ' ὑπὸ του ληκώμεθα  
 τὴν νύχθ', ἔωθεν σκόροδα διαμασώμεθα,  
 ἔν' ὁσφρόμενος ἀνὴρ ἀπὸ τείχους εἰσιῶν 495  
 μηδὲν κακὸν δρᾶν ὑποτοπῆται. ταυθ', ὀρᾶς,  
 οὐπώποτ' εἶπεν. εἰ δὲ Φαίδραν λοιδορεῖ,  
 ἡμῶν τί τοῦτ' ἔστ'; οὐδ' ἐκεῖν' εἴρηκέ πω,  
 ὡς ἡ γυνὴ δεικνῦσα τάνδρῃ τοῦγκυκλον  
 οἶόν γ' ὑπ' αὐγᾶς ἐστίν, ἐγκεκαλυμμένον 500  
 τὸν μοιχόν ἐξέπεμψεν, οὐκ εἴρηκέ πω.  
 ἐτέραν δ' ἐγῶδ' ἢ 'φασκεν ὠδίνειν γυνὴ  
 δέχ' ἡμέρας, ἔως ἐπρίατο παιδίον·  
 ὁ δ' ἀνὴρ περιήρχετ' ὠκυτόκι' ὠνούμενος·

<sup>a</sup> Septuennem me constupraverat.

<sup>b</sup> Inclinato corpore iuxta signum Apollinis, prehensaque lauro, subagitata sum.

We'd been but three days married ; I'm abed,  
 Husband asleep beside me ; when my lover  
 (I'd been familiar with him from a child) <sup>a</sup>  
 Came softly scratching at the outer door.  
 I hear ; I know " the little clinking sound,"  
 And rise up stealthily, to creep downstairs.  
*Where go you, pray ?* says husband. *Where !* say I,  
*I've such a dreadful pain in my inside*  
*I must go down this instant.* Go, says he.  
 He pounds his anise, juniper, and sage,  
 To still my pains : *I* seize the water-jug,  
 And wet the hinge, to still its creaking noise,  
 Then open, and go out : and I and lover  
 Meet by Agueus and his laurel-shade,  
 Billing and cooing to our hearts' content. <sup>b</sup>  
 (*With vivacity*) Euripides has never found out that.  
 Nor how a wife contrived to smuggle out  
 Her frightened lover, holding up her shawl  
 To the sun's rays for husband to admire. <sup>c</sup>  
 Nor how we grant our favours to bargees  
 And muleteers, if no one else we've got.  
 Nor how, arising from a night's debauch,  
 We chew our garlic, that our husbands, coming  
 Back from the walls at daybreak, may suspect  
 Nothing amiss at home. Then what's the odds  
 If he does rail at Phaedra ? Let him rail.  
 What's that to us ? Let him rail on, say I.  
 Phaedra indeed ! He might come nearer home.  
 I knew a woman, I won't mention names,  
 Remained ten days in childbirth. Why, do you think ?  
 Because she couldn't buy a baby sooner.  
 Her husband runs to every medicine-man

<sup>a</sup> Lines 499-501 are here anticipated.

# ARISTOPHANES

τὸ δ' εἰσέφερε γραῦς ἐν χύτρῃ τὸ παιδίον, 505  
 ἵνα μὴ βοῶν, κηρίῳ βεβυσμένον.  
 εἶθ' ὡς ἔνευσεν ἡ φέρουσ', εὐθύς βοᾷ,  
 "ἄπελθ' ἄπελθ', ἦδη γὰρ ὦνέρ μοι δοκῶ  
 τέξειν." τὸ γὰρ ἦτρον τῆς χύτρας ἐλάκτισεν.  
 χῶ μὲν γεγηθὼς ἔτρεχεν, ἡ δ' ἐξέσπασεν 510  
 ἐκ τοῦ στόματος τοῦ παιδίου, τὸ δ' ἀνέκραγεν.  
 εἶθ' ἡ μιαρὰ γραῦς, ἡ ἔφερεν τὸ παιδίον,  
 θεῖ μειδιῶσα πρὸς τὸν ἄνδρα καὶ λέγει,  
 "λέων λέων σοι γέγονεν, αὐτέκμαγμα σόν,  
 τὰ τ' ἄλλ' ἀπαξάπαντα καὶ τὸ πόσθιον 515  
 τῷ σῷ προσόμοιον, στρεβλὸν ὥσπερ κύτταρον."  
 ταῦτ' οὐ ποιοῦμεν τὰ κακά; νῆ τὴν Ἀρτεμιν  
 ἡμεῖς γε. κατ' Εὐριπίδῃ θυμούμεθα,  
 οὐδὲν παθοῦσαι μεῖζον ἢ δεδράκαμεν;

ΧΟ.            τουτὶ μέντοι θαυμαστόν, 520  
                  ὁπόθεν εὐρέθῃ τὸ χρῆμα,  
                  χῆτις ἐξέθριψε χώρα  
                  τήνδε τὴν θρασίαν οὕτω.  
                  τάδε γὰρ εἰπεῖν τὴν πανοῦργον  
                  κατὰ τὸ φανερόν ὥδ' ἀναιδῶς 525  
                  οὐκ ἂν ὤόμην ἐν ἡμῖν  
                  οὐδὲ τολμήσαί ποτ' ἂν.  
                  ἀλλ' ἅπαν γένοιτ' ἂν ἥδη.  
                  τὴν παροιμίαν δ' ἐπαινῶ

<sup>a</sup> ὠκυτόκια ὠνούμενος, "buying helps to labour," amulets and the like, or potions.

<sup>b</sup> Lit. "in a crock, with honeycomb in its mouth."

<sup>c</sup> The Greek adds: "for it (the child) kicked at the lining

THE THESMOPHORIAZUSAE, 505-527

In dreadful agitation ; <sup>a</sup> while he's out,  
 They bring a little baby in a basket,<sup>b</sup>  
 Bungling its mouth up that it mayn't cry out,  
 And stow it safe away till he comes home.  
 Then at a given sigh she feebly says,  
*My time is come : please, husband, go away.*<sup>c</sup>  
 He goes ; they open basket ; <sup>d</sup> baby cries.  
 O, what delight, surprise, congratulations !  
 The man runs in ; the nurse comes running out,  
 (The same that brought the baby in the basket),  
*A prodigy ! a Lion ! such a boy !*  
*Your form, your features : just the same expression :*  
*Your very image : <sup>e</sup> lucky, lucky man !*  
 Don't we do this ? By Artemis, we do.  
 Then wherefore rail we at Euripides ?  
 We're not one bit more sinned against than sinning.<sup>f</sup>

CH.     What a monstrous, strange proceeding !  
           Whence, I wonder, comes her breeding ?  
           From what country shall we seek her,  
           Such a bold, audacious speaker ?  
           That a woman so should wrong us,  
           Here among us, here among us,  
           I could never have believed it ;  
   such a thing was never known.  
           But what *may* be, no man knoweth,  
           And the wise old proverb showeth,

of the crock," *χύτρας* being comically substituted for *μήτρας*.  
*ἡτρων* is the membrane of the womb.

<sup>a</sup> Lit. " she pulls out the plug of honeycomb."

<sup>b</sup> *Expressa tua imago, et cum cetera omnia, tum etiam mentula tuac similis, tortuosa, instar nucamenti pinei.*

<sup>f</sup> From the *Telephus* of Euripides : *εἶτα δὴ θυμούμεθα, παθόντες οὐδὲν μᾶλλον ἢ δεδρακότες.*

# ARISTOPHANES

τὴν παλαιάν· ὑπὸ λίθῳ γὰρ  
παντί που χρῆ  
μὴ δάκη ρήτωρ ἀθρεῖν.

530

ἀλλ' οὐ γάρ ἐστι τῶν ἀναισχύντων φύσει γυναικῶν  
οὐδὲν κάκιον εἰς ἅπαντα πλὴν ἄρ' εἰ γυναῖκες.  
ΓΓ. Α. οὐ τοι μὰ τὴν Ἀγραιλον, ὦ γυναῖκες, εὖ  
φρονεῖτε,  
ἀλλ' ἢ πεφάρμαχθ', ἢ κακόν τι μέγα πεπόνθατ'  
ἄλλο,  
ταύτην ἐῶσαι τὴν φθόρον τοιαῦτα περιωβρίζειν 535  
ἡμᾶς ἀπάσας. εἰ μὲν οὖν τις ἔστιν· εἰ δὲ μή,  
ἡμεῖς  
αὐταί γε καὶ τὰ δουλάρια τέφραν ποθέν  
λαβοῦσαι  
ταύτης ἀποψιλώσομεν τὸν χοῖρον, ἵνα διδαχθῇ  
γυνὴ γυναῖκας οὔσα μὴ κακῶς λέγειν τὸ λοιπόν.  
ΜΝ. μὴ δῆτα τόν γε χοῖρον ὦ γυναῖκες. εἰ γὰρ οὔσης 540  
παρρησίας κάξον λέγειν ὅσαι πάρεσμεν ἀσταί,  
εἴτ' εἶπον ἀγίγνωσκον ὑπὲρ Εὐριπίδου δίκαια,  
διὰ τοῦτο τιλλομένην με δεῖ δοῦναι δίκην· ὕφ'  
ὕμῶν;  
ΓΓ. Α. οὐ γάρ σε δεῖ δοῦναι δίκην; ἥτις μόνη  
τέτληκας  
ὑπὲρ ἀνδρὸς ἀντειπεῖν, ὅς ἡμᾶς πολλὰ κακὰ  
δέδρακεν 545  
ἐπίτηδες εὐρίσκων λόγους, ὅπου γυνὴ πονηρὰ  
ἐγένετο, Μελανίππας ποιῶν Φαίδρας τε·  
Πηνελόπην δὲ

<sup>a</sup> The proverb is ὑπὸ παντί λίθῳ σκορπίος.

<sup>b</sup> Eur. *Melanippe Desmotis*, τῆς μὲν κακῆς κάκιον οὐδὲν γίγνεται  
| γυναικός, with the final words as a surprise.

THE THESMOPHORIAZUSAE, 528-547

That perchance a poisonous sophist  
lurketh under every stone.<sup>a</sup>

O, nothing, nothing in the world  
so hateful you will find  
As shameless women, save of course  
the rest of womankind.<sup>b</sup>  
F.W. What can possess us, sisters mine ?  
I vow by old Agraulus,  
We're all bewitched, or else have had  
some strange mischance befall us,  
To let this shameless hussy tell  
her shameful, bold, improper,  
Unpleasant tales, and we not make  
the least attempt to stop her.  
If anyone assist me, good ; if not, alone we'll try,  
We'll strip and whip her well, we will,  
my serving-maids and I.<sup>c</sup>

MN. Not strip me, gentle ladies ; sure  
I heard the proclamation,  
That every freeborn woman now  
might make a free oration ;  
And if I spoke unpleasant truths  
on this your invitation,  
Is that a reason why I now  
should suffer castigation ?  
F.W. It is, indeed : how dare you plead  
for him who always chooses  
Such odious subjects for his plays,  
on purpose to abuse us ?  
Phaedras and Melanippes too :  
but ne'er a drama made he

<sup>c</sup> Cinere alicunde sumpto, cunnum eius depilabimus, ut  
discat mulier mulieribus non male dicere.

# ARISTOPHANES

- οὐπόποτ' ἐποίησ', ὅτι γυνή σώφρων ἔδοξεν  
εἶναι.
- MN. ἐγὼ γὰρ οἶδα ταῦτιον. μίαν γὰρ οὐκ ἂν εἴποις  
τῶν νῦν γυναικῶν Πηνελόπην, Φαίδρας δ'  
ἀπαξαπάσας. 550
- ΓΥ.Α. ἀκούετ', ὦ γυναῖκες, οἷ' εἶρηκεν ἡ πανοῦργος  
ἡμᾶς ἀπάσας αὖθις αὖ.
- MN. καὶ νῆ Δί' οὐδέπω γε  
εἶρηχ' ὅσα ξύνοιδ'· ἐπεὶ βούλεσθε πλείον' εἶπω;  
ΓΥ.Α. ἀλλ' οὐκ ἂν ἔτ' ἔχοις· ὅσα γὰρ ἦδεις ἐξέχεας  
ἅπαντα.
- MN. μὰ Δί' οὐδέπω τὴν μυριοστήν μοῖραν ὦν  
ποιούμεν. 555  
ἐπεὶ τάδ' οὐκ εἶρηχ', ὅρᾳς, ὥς στλεγγίδας  
λαβοῦσαι  
ἔπειτα σιφωνίζομεν τὸν σῖτον.
- ΓΥ.Α. ἐπιτριβείης.
- MN. ὥς τ' αὖ τὰ κρέ' ἐξ' Ἀπατουρίων ταῖς μαστρο-  
ποῖς διδοῦσαι  
ἔπειτα τὴν γαλὴν φαμεν—
- ΓΥ.Α. τάλαιν' ἐγὼ· φλυαρεῖς.
- MN. οὐδ' ὥς τὸν ἄνδρα τῷ πελέκει γυνή κατ-  
εσπόδησεν, 560  
οὐκ εἶπον· οὐδ' ὥς φαρμάκοις ἐτέρα τὸν ἄνδρ'  
ἔμνηνεν,  
οὐδ' ὥς ὑπὸ τῇ πνέλῳ κατώρυξέν ποτ'—
- ΓΥ.Α. ἐξόλοιο.
- MN. Ἀχαρνικὴ τὸν πατέρα.
- ΓΥ.Α. ταυτὶ δῆτ' ἀνέκτ' ἀκούειν;

<sup>a</sup> They use the strigil as a scoop to get out the corn, which pours down like a stream of liquid.





# ARISTOPHANES

MN. οὐδ' ὥς σὺ τῆς δούλης τεκούσης ἄρρην εἶτα σαυτῇ  
τοῦθ' ὑπεβάλου, τὸ σὸν δὲ θυγάτριον παρήκας  
αὐτῇ. 565

ΓΥ.Α. οὐ τοι μὰ τὸ θεῷ σὺ καταπροίξει λέγουσα  
ταυτί,

ἀλλ' ἐκποκιῶ σου τὰς ποκάδας.

MN. οὐ δὴ μὰ Δία σύ γ' ἄπει.

ΓΥ.Α. καὶ μὴν ἰδοῦ.

MN. καὶ μὴν ἰδοῦ.

ΓΥ.Α. λαβέ θοῖμάτιον, Φιλίστη.

MN. πρόσθες μόνον, καὶ γὰρ σε νῆ τὴν Ἄρτεμιν—

ΓΥ.Α. τί δράσεις;

MN. τὸν σησαμοῦνθ' ὃν κατέφαγες, τοῦτον χεσεῖν  
ποιήσω. 570

ΧΟ. παύσασθε λοιδορούμεναι· καὶ γὰρ γυνή τις ἡμῶν  
ἐσπουδακυῖα προστρέχει. πρὶν οὖν ὁμοῦ γενέ-  
σθαι,

σιγᾶθ', ἵν' αὐτῆς κοσμίως πυθώμεθ' ἅττα λέξει.

ΚΛΕΙΣΘΕΝΗΣ. φίλαι γυναῖκες, ξυγγενεῖς τοῦ μοῦτρού, 575  
ὅτι μὲν φίλος εἶμ' ὑμῖν, ἐπίδηλος ταῖς γνώθους·  
γυναικομανῶ γάρ, προξενῶ θ' ὑμῶν αἰεί.

καὶ νῦν ἀκούσας πρᾶγμα περὶ ὑμῶν μέγα  
ὀλίγω τι πρότερον κατ' ἀγορὰν λαλούμενον,  
ἤκω φράσων τοῦτ' ἀγγελῶν θ' ὑμῖν, ἵνα  
σκοπῇτε καὶ τηρῇτε καὶ μὴ προσπέση 580  
ὑμῖν ἀφράκτοις πρᾶγμα δεινὸν καὶ μέγα.

ΧΟ. τί δ' ἔστιν, ὦ παῖ; παῖδα γάρ σ' εἰκὸς καλεῖν,  
ἕως ἂν οὕτως τὰς γνώθους ψιλὰς ἔχῃς.

<sup>a</sup> Demeter and Persephone: so in 594.

<sup>b</sup> F.W. Quid facies?

MN. Efficiam ut caces sesaminam placentam, quam comedisti (in spite of the Fast).



# ARISTOPHANES

- ΚΛ. Εὐριπίδην φάσ' ἄνδρα κηδεστήν τινα  
αὐτοῦ γέροντα δεῦρ' ἀναπέμψαι τήμερον. 585
- ΧΟ. πρὸς ποῖον ἔργον ἢ τίνος γνώμης χάριν;
- ΚΛ. ἔν' ἅττα βουλευόισθε καὶ μέλλοιτε δρᾶν,  
ἐκεῖνος εἶη τῶν λόγων κατάσκοπος.
- ΧΟ. καὶ πῶς λέληθεν ἐν γυναιξίν ὦν ἀνὴρ;
- ΚΛ. ἀφεῦσεν αὐτὸν καπέτιλ' Εὐριπίδης,  
καὶ τᾶλλ' ἅπανθ' ὥσπερ γυναικ' ἐσκεύασεν. 590
- ΜΝ. πείθεσθε τούτῳ ταῦτα; τίς δ' οὕτως ἀνὴρ  
ἡλίθιος, ὅστις τιλλόμενος ἡνείχετ' ἄν;  
οὐκ οἶμαι ἴωγ', ὦ πολυτιμήτῳ θεῷ.
- ΚΛ. ληρεῖς· ἐγὼ γὰρ οὐκ ἂν ἦλθον ἀγγελῶν,  
εἰ μὴ ἔπεψύσμεν ταῦτα τῶν σάφ' εἰδότων. 595
- ΧΟ. τὸ πρᾶγμα τουτὶ δεινὸν εἰσαγγέλλεται.  
ἀλλ', ὦ γυναῖκες, οὐκ ἐλινύειν ἐχρήν,  
ἀλλὰ σκοπεῖν τὸν ἄνδρα καὶ ζητεῖν ὅπου  
λέληθεν ἡμᾶς κρυπτὸς ἐγκαθήμενος. 600  
καὶ σὺ ξυνέξευρ' αὐτόν, ὥς ἂν τὴν χάριν  
ταύτην τε καὶ κείνην ἔχῃς, ὦ πρόξενε.
- ΚΛ. φέρ' ἴδω· τίς εἰ πρώτη σύ;
- ΜΝ. ποῖ τις τρέψεται;
- ΚΛ. ζητητέαι γάρ ἐστε.
- ΜΝ. κακοδαίμων ἐγώ.
- ΓΥ.Α. ἔμ' ἦτις εἴμ' ἦρου; Κλεωνύμου γυνή. 605
- ΚΛ. γιγνώσκειθ' ὑμεῖς ἦτις ἔσθ' ἡδ' ἡ γυνή;
- ΧΟ. γιγνώσκομεν δῆτ'. ἀλλὰ τὰς ἄλλας ἄθρει.
- ΚΛ. ἡδὲ δὲ δὴ τίς ἐστὶν ἡ τὸ παιδίον  
ἔχουσα;
- ΓΥ.Α. τίθη νῇ Δί' ἐμή.
- ΜΝ. διοίχομαι.

THE THESMOPHORIAZUSAE, 584-609

- CL. Euripides, they say, has sent a cousin,  
A bad old man, amongst you here to-day.
- CH. O, why and wherefore, and with what design ?
- CL. To be a spy, a horrid, treacherous spy,  
A spy on all your purposes and plans.
- CH. O, how should he be here, and we not know it ?
- CL. Euripides has tweezered him, and singed him,  
And dressed him up, disguised in women's clothes.
- MN. (*stamping about with a lively recollection of his recent sufferings*) I don't believe it ; not one word of it ;  
No man would let himself be tweezered so.  
Ye Goddesses, I don't believe there's one.
- CL. Nonsense : I never should have come here else,  
I had it on the best authority.
- CH. This is a most important piece of news.  
We'll take immediate steps to clear this up.  
We'll search him out : we'll find his lurking-place.  
Zounds, if we catch him ! r-r-r ! the rascal man.  
Will you, kind gentleman, assist the search ?  
Give us fresh cause to thank you, patron mine.
- CL. (*to F.W.*) Well, who are you ?
- MN. (*aside*) Wherever can I flee ?
- CL. I'll find him, trust me.<sup>a</sup>
- MN. (*aside*) Here's a precious scrape !
- F.W. Who ? I ?
- CL. Yes, you.
- F.W. Cleonymus's wife.
- CL. Do you know her, ladies ? Is she speaking truth ?
- CH. O yes, we know her : pass to someone else.
- CL. Who's this young person with the baby here ?
- F.W. O, she's my nursemaid.
- MN. (*aside*) Here he comes ; I'm done for.

<sup>a</sup> Lit. " you must all be searched."

# ARISTOPHANES

- ΚΛ. αὐτὴ σὺ ποῖ στρέφει; μὲν' αὐτοῦ. τί τὸ κακόν; 610  
 ΜΝ. ἕασον οὐρήσαι μ'.
- ΚΛ. ἀναίσχυντός τις εἶ.  
 σὺ δ' οὖν ποίει τοῦτ'· ἀναμενῶ γὰρ ἐνθάδε.  
 ΧΟ. ἀνάμενε δῆτα καὶ σκόπει γ' αὐτὴν σφόδρα·  
 μόνην γὰρ αὐτήν, ὦνερ, οὐ γιγνώσκομεν.
- ΚΛ. πολὺν γε χρόνον οὐρεῖς σύ.  
 ΜΝ. νῆ Δί', ὦ μέλε· 615  
 στραγγουριῶ γάρ· ἐχθρὸς ἔφαγον κάρδαμα.
- ΚΛ. τί καρδαμίζεις; οὐ βαδιεῖ δεῦρ' ὥς ἐμέ;  
 ΜΝ. τί δητά μ' ἔλκεις ἀσθενοῦσαν;  
 ΚΛ. εἰπέ μοι,  
 τίς ἔστ' ἀνὴρ σοι;
- ΜΝ. τὸν ἐμὸν ἄνδρα πυνθάνει;  
 τὸν δεῖνα γιγνώσκεις, τὸν ἐκ Κοθωκιδῶν; 620  
 ΚΛ. τὸν δεῖνα; ποῖον; ἔσθ' ὁ δεῖν', ὃς καὶ ποτε—  
 ΜΝ. τὸν δεῖνα τὸν τοῦ δεῖνα.
- ΚΛ. ληρεῖν μοι δοκεῖς.  
 ἀνῆλθες ἤδη δεῦρο πρότερον;  
 ΜΝ. νῆ Δία  
 ὅσ' ἔτη γε.
- ΚΛ. καὶ τίς σοῦστί σουσκηγήτρια;  
 ΜΝ. ἡ δεῖν' ἔμοιγ'. οὔ μοι τάλας.  
 ΚΛ. οὐδὲν λέγεις. 625
- ΓΓ.Α. ἄπελθ'. ἐγὼ γὰρ βασανιῶ ταύτην καλῶς  
 ἐκ τῶν ἱερῶν τῶν πέρυσι· σὺ δ' ἀπόστηθί μοι,  
 ἵνα μὴ πακούσης ὦν ἀνὴρ. σὺ δ' εἰπέ μοι  
 ὃ τι πρῶτον ἡμῖν τῶν ἱερῶν ἐδείκνυτο.
- ΜΝ. φέρ' ἴδω, τί μέντοι πρῶτον ἦν; ἐπίνομεν. 630  
 ΓΓ.Α. τί δαὶ μετὰ τοῦτο δεύτερον;

<sup>a</sup> 611 Sine me mingere.—Impudens es tu quidem: tu  
 184

THE THESMOPHORIAZUSAE, 610-631

CL. Hey ! where's she off to ? Stop ! Why, what the mischief ! <sup>a</sup>

CH. (*aside to Cl.*) Yes, sift her well ; discover who she is. We know the others, but we don't know her.

CL. Come, come, no shuffling, madam, turn this way.

MN. (*fretfully*) Don't pull me, sir, I'm poorly.

CL. Please to tell me Your husband's name.

MN. My husband's name ? my husband's ? Why What-d'ye-call-him from Cothocidae.

CL. Eh, what ? (*Considers*)

There was a What-d'ye-call-him once—

MN. He's Who-d'ye-call-it's son.

CL. You're trifling with me. Have you been here before ?

MN. O, bless you, yes.

Why, every year.

CL. And with what tent-companion ?

MN. With What's-her-name.

CL. This is sheer idling, woman.

F.W. (*to Cl.*) Step back, sir, please, and let me question her

On last year's rites ; a little further, please ;  
No *man* must listen now.

(*To Mn.*) Now, stranger, tell me

What first we practised on that holy day.

MN. Bless me, what was it ? first ? why, first we—  
drank.

F.W. Right ; what was second ?

autem rem tuam age, ego hic opperiar . . . 615 Heus tu, diu mingis.—At enim stranguria laboro : heri edi medicinam.  
—Quid de medicina garris ?

# ARISTOPHANES

- MN. προϋπίνομεν.  
 ΓΥ.Α. ταυτὶ μὲν ἤκουσάς τινος· τί δ' αὖ τρίτον;  
 MN. σκάφιον Ξένυλλ' ἤτησεν· οὐ γὰρ ἦν ἀμῖς.  
 ΓΥ.Α. οὐδέν λέγεις. δεῦρ' ἐλθέ, δεῦρ', ὦ Κλείσθενες·  
 ὅδ' ἐστὶν ἀνὴρ ὃν λέγεις.  
 ΚΛ. τί οὖν ποιῶ; 635  
 ΓΥ.Α. ἀπόδυσσον αὐτόν· οὐδέν ὕγιες γὰρ λέγει.  
 MN. κάπειτ' ἀποδύσεται ἑννέα παίδων μητέρα;  
 ΚΛ. χάλα ταχέως τὸ στρόφιον, ὠναίσχυντε σύ.  
 ΓΥ.Α. ὥς καὶ στιβαρά τις φαίνεται καὶ καρτερά·  
 καὶ νῆ Δία τιτθούς γ' ὥσπερ ἡμεῖς οὐκ ἔχει. 640  
 MN. στερίφη γὰρ εἰμι κοῦκ ἐκύησα πώποτε.  
 ΓΥ.Α. νῦν· τότε δὲ μήτηρ ἦσθα παίδων ἑννέα.  
 ΚΛ. ἀνίστασ' ὀρθός. ποῖ τὸ πέος ὠθεῖς κάτω;  
 ΓΥ.Α. τοδὶ διέκυψε καὶ μάλ' εὐχρων, ὦ τάλαν.  
 ΚΛ. καὶ ποῦ 'στιν;  
 ΓΥ.Α. αὐθις ἐς τὸ πρόσθεν οἴχεται. 645  
 ΚΛ. οὐκ ἐνγεταυθί.  
 ΓΥ.Α. μὴ ἀλλὰ δεῦρ' ἤκει πάλιν.  
 ΚΛ. ἰσθμόν τιν' ἔχεις, ὠνθρωπ'· ἄν τε καὶ κάτω  
 τὸ πέος διέλκεις πυκνότερον Κορινθίων.  
 ΓΥ.Α. ὦ μιαρὸς οὗτος· ταῦτ' ἄρ' ὑπὲρ Εὐριπίδου  
 ἡμῖν ἐλοιδορεῖτο.  
 MN. κακοδαίμων ἐγώ, 650  
 εἰς οἷ' ἐμαντὸν εἰσεκύλισα πράγματα.  
 ΓΥ.Α. ἄγε δὴ τί δρῶμεν;  
 ΚΛ. τουτονὶ φυλάττετε  
 καλῶς, ὅπως μὴ διαφυγὼν οἰχήσεται·  
 ἐγὼ δὲ ταῦτα τοῖς πρυτάνεσιν ἀγγελῶ.

<sup>a</sup> Scaphium petiit Xenylla, matula enim non aderat.

<sup>b</sup> Mnesilochus is seized, carried before a jury of matrons, and pronounced a MAN! A general uproar ensues.



# THE THESMOPHORIAZUSAE, 631-654

MN. Second ? Drank again.

F.W. Somebody's told you this. But what was third ?

MN. Well, third, Xenylla had a drop too much.<sup>a</sup>

F.W. Ah, that won't do. Here, Cleisthenes, approach.

This is the MAN for certain.

CL. Bring him up.<sup>b</sup>

F.W.<sup>c</sup> Strip off his clothes ! for there's no truth in him.

MN. What ! strip the mother of nine little ones ?

CL. Loosen that belt, look sharp, you shameless thing.

F.W. She does appear a stout and sturdy one :

Upon my word, she has no breasts like ours.

MN. Because I'm barren, never had a child.

F.W. Yes, *now* ; but *then* you had nine little ones !

CL. Stand up and show yourself. See ! he's a man !

F.W. O, this is why you mocked and jeered us so !

And dared defend Euripides like that !

O, villain, villain.

MN. Miserable me !

I've put my foot in it, and no mistake.

F.W. What shall we do with him ?

CL. Surround him here,

And watch him shrewdly that he 'scape you not.

I'll go at once and summon the police.<sup>d</sup>

(*Cleisthenes goes out.*)

<sup>a</sup> 635-648 are not in R.'s translation. 643-648 are literally :

CL. Sta erectus. Quo phallum trudis deorsum ?

MU. I. Ecce subit ille quidem, nec mali coloris, cheu.

CL. Ubi est ? MU. I. Rursus abit in partem anteriorem.

CL. Non hic quidem est. MU. I. At huc est reversus.

CL. Habes isthmum tu quidem, trahisque phallum huc illuc frequentius quam Corinthii.

There was a track (the *διολκός*) across the Corinthian isthmus, by which ships were hauled to and fro on trolleys (*ὀλκοί*) ; hence *διέλκεις* here.

<sup>d</sup> It was the duty of the Prytanes, with the Scythian police, to keep order in the Assembly. See *A.* 54, *K.* 665.

# ARISTOPHANES

χο. ἡμᾶς τοίνυν μετὰ τοῦτ' ἤδη τὰς λαμπάδας  
 ἀψαμένας χρή 655  
 ξυζωσαμένας εἶ κἀνδρείως τῶν θ' ἱματίων  
 ἀποδύσας  
 ζητεῖν, εἴ που κᾶλλος τις ἀνὴρ ἐσελήλυθε, καὶ  
 περιθρέξαι  
 τὴν πύκνα πᾶσαν καὶ τὰς σκηνὰς καὶ τὰς  
 διόδους διαθρήσαι.

εἶα δὴ πρῶτιστα μὲν χρή κοῦφον ἐξορμᾶν πόδα  
 καὶ διασκοπεῖν σιωπῇ πανταχῇ· μόνον δὲ χρή 660  
 μὴ βραδύνειν, ὥς ὁ καιρὸς ἐστι μὴ μέλλειν ἔτι,  
 ἀλλὰ τὴν πρῶτην τρέχειν χρῆν ὥς τάχιστ' ἤδη  
 κύκλω.

εἶά νυν ἵχνευε καὶ μάτευε πάντ' [ἐρρωμένως,]  
 εἴ τις ἐν τόποις ἐδραῖος ἄλλος αὖ λέληθεν ὦν.  
 πανταχῇ δὲ ῥῦψον ὄμμα, 665  
 καὶ τὰ τῇδε, καὶ τὰ δεῦρο,  
 πάντ' ἀνασκοπεῖ καλῶς.

ἦν γάρ με λάθῃ δράσας ἀνόσια, [στρ.  
 δώσει τε δίκην, καὶ πρὸς τούτῳ  
 τοῖς ἄλλοις ἀνδράσιν ἔσται 670  
 παράδειγμ' ὕβρεως ἀδίκων τ' ἔργων  
 ἀθέων τε τρόπων· ———  
 φήσκει δ' εἶναί τε θεοὺς φανερώς,  
 δείξει τ' ἤδη  
 πᾶσιν ἀνθρώποις σεβίζειν δαίμονας ——— 675  
 δικαίως τ' ἐφέποντας ὅσια, καὶ νόμιμα



# ARISTOPHANES

μηδομένους, ποιεῖν ὅ τι καλῶς ἔχει.  
 καὶ μὴ ποιῶσι ταῦτα, τοιάδ' ἔσται·  
 αὐτῶν ὅταν ληφθῇ τις οὐχ  
 ὀσιόν τι δρῶν, μανίαις φλέγων, 680  
 λύσση παράκοπος — —,  
 εἴ τι δρώῃ,  
 πᾶσιν ἐμφανῆς ὄραν ἔσ-  
 ται γυναιξὶ καὶ βροτοῖσιν,  
 ὅτι τὰ παράνομα τά τ' ἀνόσια θεὸς  
 παραχρήμ' ἀποτίνεται. 685

ἀλλ' εἰχ' ἡμῖν ἅπαντά πως διεσκέφθαι καλῶς.  
 οὐχ ὀρώμεν γοῦν ἔτ' ἄλλον οὐδέν' ἐγκαθήμενον.

ΓΓ.Α. ᾄ ᾄ.

ποῖ ποῖ σὺ φεύγεις; οὗτος οὗτος οὐ μενεῖς;  
 τάλαιν' ἐγὼ τάλαινα, καὶ τὸ παιδίον 690  
 ἐξαρπάσας μοι φρουδὸς ἀπὸ τοῦ τιτθίου.

ΜΝ. κέκραχθι· τοῦτο δ' οὐδέποτε σὺ ψωμίεις,  
 ἦν μὴ μ' ἀφῆτ'· ἀλλ' ἐνθάδ', ἐπὶ τῶν μηρίων,  
 πληγὴν μαχαίρα τῇδε φοινίας φλέβας  
 καθαίματώσει βωμόν.

ΓΓ.Α.

ὦ τάλαιν' ἐγώ.

γυναῖκες, οὐκ ἀρήξετ'; οὐ πολλὴν βοήν

695

" Lines 673 to 685 are literally: " He shall show to all mankind that they should reverence the gods, and following after what is holy, and studying what is lawful, should do the thing that is right. And if they do not so, this shall follow: when one of them is caught doing what is impious, blazing with madness, distraught with frenzy, if he should do aught . . . it shall be manifest to all women and mortals that God suddenly avenges all impious and unlawful acts."

<sup>b</sup> Just as the Chorus are concluding their search, Mnesilochus snatches the First Woman's baby from her arms, and takes refuge at the altar.

## THE THESMOPHORIAZUSAE. 677-696

It is best to do well,  
And to practise day and night  
                    what is orderly and right,  
And in virtue and in honesty to dwell.  
But if anyone there be who a wicked deed shall do  
In his raving, and his raging,  
                    and his madness, and his pride,  
Every mortal soon shall see,  
                    aye, and every woman too,  
What a doom shall the guilty one betide.  
For the wicked evil deed  
                    shall be recompensed with speed,  
The Avenger doth not tarry to begin,  
Nor delayeth for a time,  
                    but He searcheth out the crime,  
And He punisheth the sinner in his sin.<sup>a</sup>

Now we've gone through every corner,  
every nook surveyed with care,  
And there's not another culprit  
skulking, lurking anywhere.<sup>b</sup>

F.W.    Hoy !    Hoy there !    Hoy !

He's got my child, he's got my darling, O !  
He's snatched my little baby from my breast.  
O, stop him, stop him ! O, he's gone. O ! O !

MN. Aye, weep ! you ne'er shall dandle him again,<sup>c</sup>  
Unless you loose me. Soon shall these small limbs,  
Smit with cold edge of sacrificial knife,<sup>d</sup>  
Incarnadine this altar.

F.W. O! O! O!  
Help, women, help me. Sisters, help, I pray.

\* Lit. "feed on sops and morsels."

<sup>d</sup> Lit. "here over the sacrificial meats, his bleeding veins smitten by this knife."

# ARISTOPHANES

στήσεσθε καὶ τροπαῖον, ἀλλὰ τοῦ μόνου  
τέκνου με περιόψεσθ' ἀποστερουμένην;

ΧΟ. ἔα ἔα.

ὦ πότνιαι Μοῖραι, τί τόδε δέρκομαι 700  
νεοχμὸν αὖ τέρας;

ὥς ἅπαντ' ἄρ' ἐστὶ τόλμης ἔργα κἄναισχυντίας.  
οἶον αὖ δέδρακεν ἔργον, οἶον αὖ, φίλαι, τόδε.

ΜΝ. οἶον ὑμῶν· ἐξαράξει τὴν ἄγαν αὐθαδίαν.

ΧΟ. ταῦτα δῆτ' οὐ δεινὰ πράγματ' ἐστὶ καὶ περαι- 705  
τέρω;

ΓΓ.Α. δεινὰ δῆθ', ὅστις γ' ἔχει μου ἔαρπάσας τὸ  
παιδίον.

ΧΟ. τί ἂν οὖν εἴποι πρὸς ταυτά τις, ὅτε [ἀντ.  
τοιαῦτα ποιῶν ὄδ' ἀναισχυντεῖ;

ΜΝ. κοῦπω μέντοι γε πέπαυμαι.

ΓΓ.Α. ἀλλ' οὖν ἤκεις ὅθεν οὐ φεύξεις, 710  
φαύλως τ' ἀποδράς οὔποτε λέξεις  
οἶον δράσας διέδυσ ἔργον,  
λήψει δέ κακόν.

ΜΝ. τοῦτο μέντοι μὴ γένοιτο μηδαμῶς, ἀπεύχομαι.

ΧΟ. τίς οὖν σοι, τίς ἂν σύμμαχος ἐκ θεῶν 715  
ἀθανάτων ἔλθοι ξὺν ἀδίκοις ἔργοις;

ΜΝ. μάτην λαλεῖτε· τὴν δ' ἐγὼ οὐκ ἀφήσω.

ΧΟ. ἀλλ' οὐ μὰ τῷ θεῷ τάχ' οὐ  
χαίρων ἴσως ἔμ' ἐνυβριεῖς,



# ARISTOPHANES

- λόγους τε λέξεις ἀνοσίους· 720  
 ἀθέοις ἔρ-  
 γοις γὰρ ἀνταμειψόμεσθά σ',  
 ὥσπερ εἰκός, ἀντὶ τῶνδε.  
 τάχα δὲ μεταβαλοῦς' ἐπὶ κακὸν ἑτε-  
 ρότροπόν σ' ἐπέχει τύχη. 725  
 ἀλλὰ τάσδε μὲν λαβεῖν χρῆν σ', ἐκφέρειν τε  
 τῶν ξύλων,  
 καὶ καταίθειν τὸν πανοῦργον, πυρπολεῖν θ'  
 ὅσον τάχος.
- ΓΥ.Α. ἴωμεν ἐπὶ τὰς κληματίδας, ὦ Μανία.  
 καὶ γὰρ σ' ἀποδείξω θυμάλωπα τήμερον.
- MN. ὕφαπτε καὶ κάταιθε· σὺ δὲ τὸ Κρητικὸν 730  
 ἀπόδουθι ταχέως· τοῦ θανάτου δ', ὦ παιδίον,  
 μόνην γυναικῶν αἰτιῶ τὴν μητέρα.  
 τουτὶ τί ἔστιν; ἀσκὸς ἐγένεθ' ἡ κόρη  
 οἴνου πλέως, καὶ ταῦτα Περσικὰς ἔχων.  
 ὦ θερμόταται γυναῖκες, ὦ ποτίσταιται, 735  
 καὶ παντὸς ὑμεῖς μηχανώμεναι πιεῖν,  
 ὦ μέγα καπήλοις ἀγαθὸν ἡμῖν δ' αὖ κακόν,  
 κακὸν δὲ καὶ τοῖς σκευαρίοις καὶ τῇ κρόκη.
- ΓΥ.Α. παράβαλλε πολλὰς κληματίδας, ὦ Μανία.
- MN. παράβαλλε δῆτα· σὺ δ' ἀπόκριναί μοι τοδί. 740  
 τουτὶ τεκέειν φῆς;  
 ΓΥ.Α. καὶ δέκα μῆνας αὐτ' ἐγὼ  
 ἤνεγκον.
- MN. ἤνεγκας σύ;
- ΓΥ.Α. νῆ τὴν Ἀρτεμιν.
- MN. τρικότυλον ἢ πῶς; εἰπέ μοι.
- ΓΥ.Α. τί μ' ἡργάσω;

<sup>a</sup> Lit. "Yes, and I went with her ten months." "You did?" "Yes, by Artemis."



THE THESMOPHORIAZUSAE, 720-743

Not long shall you flout at our pain.  
Unholy your deeds, and you'll find  
That we shall repay you in kind,  
And perchance you will alter your mind  
When Fate, veering round like the blast,  
In its clutches has seized you at last,

Very fast.

Comrades, haste, collect the brushwood :  
pile it up without delay :  
Pile it, heap it, stow it, throw it,  
burn and fire and roast and slay.

F.W. Come, Mania, come ; let's run and fetch the  
fagots.

(To Mn.) Ah, wretch, you'll be a cinder before  
night.

MN. (*Busily engaged in unpacking the baby*)

With all my heart. Now I'll undo these wrappers,  
These Cretan long clothes ; and remember,  
darling,

It's all your mother that has served you thus.  
What have we here ? a flask, and not a baby !  
A flask of wine, for all its Persian slippers.  
O ever thirsty, ever tippling women,  
O ever ready with fresh schemes for drink,  
To vintners what a blessing : but to us  
And all our goods and chattels what a curse !

F.W. Drag in the fagots, Mania ; pile them up.

MN. Aye, pile away ; but tell me, is this baby  
Really your own ?

F.W. My very flesh and blood.<sup>a</sup>

MN. Your flesh and blood ?

F.W. By Artemis it is.

MN. Is it a pint ?

F.W. O, what have you been doing ?

# ARISTOPHANES

ἀπέδυσας, ὠναίσχυντέ, μου τὸ παιδίον  
τυννοῦτον ὄν.

MN. τυννοῦτο;

ΓΥ.Α. μικρὸν νῆ Δία. 745

MN. πόσ' ἔτη δὲ γέγονεν; τρεῖς Χοᾶς ἢ τέτταρας;

ΓΥ.Α. σχεδὸν τοσοῦτον χῶσον ἐκ Διονυσίων.  
ἀλλ' ἀπόδος αὐτό.

MN. μὰ τὸν Ἀπόλλω τουτογί.

ΓΥ.Α. ἐμπρήσομεν τοίνυν σε.

MN. πάνυ γ' ἐμπίμπρατε·

αὕτη δ' ἀποσφαγῆσεται μάλ' αὐτίκα. 750

ΓΥ.Α. μὴ δῆθ', ἱκετεύω σ'· ἀλλ' ἐμ' ὅ τι χρήξεις ποίει  
ὑπὲρ γε τούτου.

MN. φιλότεκνός τις εἰ φύσει.

ἀλλ' οὐδὲν ἦττον ἤδ' ἀποσφαγῆσεται.

ΓΥ.Α. οἴμοι τέκνον. δός μοι τὸ σφάγιον Μανία,  
ἵν' οὖν τό γ' αἷμα τοῦ τέκνου τοῦμοῦ λάβω. 755

MN. ὕπεχ' αὐτό, χαριεῦμαι γὰρ ἔν γε τοῦτό σοι.

ΓΥ.Α. κακῶς ἀπόλοι', ὥς φθονερός εἰ καὶ δυσμενής.

MN. τουτὶ τὸ δέρμα τῆς ἱερείας γίγνεται.

ΓΥ.Α. τί τῆς ἱερείας γίγνεται;

MN. τουτὶ λαβέ.

ΚΡΙΤΥΛΛΑ. ταλαντάτῃ Μίκα, τίς ἐξεκόρησέ σε; 760

τίς τὴν ἀγαπητὴν παῖδά σουξήρησατο;

ΓΥ.Α. ὁ πανοῦργος οὗτος. ἀλλ' ἐπειδὴ περ πάρει,  
φύλαξον αὐτόν, ἵνα λαβοῦσα Κλεισθένην

τοῖσιν πρυτάνεσιν ᾧ πεποίηχ' οὗτος φράσω.

MN. ἄγε δὴ τίς ἔσται μηχανὴ σωτηρίας; 765

<sup>a</sup> Lit. "About that, adding the time since the last Dionysia," the Pitchers (χοᾶς) being the name of the second day of the Anthesteria.

<sup>b</sup> Puts the bottle to his lips and drains every drop; taking

# THE THESMOPHORIAZUSAE, 744-765

O, you have stripped my baby of its clothes.  
Poor tiny morsel !

MN. (*holding up a large bottle*) Tiny ?

F.W. Yes, indeed.

MN. What is its age ? Three Pitcher-feasts or four ?

F.W. Well, thereabouts, a little over now.<sup>a</sup>

Please give it back.

MN. No thank you, not exactly.

F.W. We'll burn you then.

MN. O, burn me by all means ;

But anyhow I'll sacrifice this victim.

F.W. O ! O ! O !

Make *me* your victim, anything you like ;

But spare the child.

MN. A loving mother truly.

But this dear child must needs be sacrificed.

F.W. My child ! my child ! give me the bason, Mania.

I'll catch my darling's blood at any rate.

MN. And so you shall ; I'll not deny you that.<sup>b</sup>

F.W. You spiteful man ! you most ungenerous man !

MN. This skin, fair priestess, is your perquisite.

F.W. What is my perquisite ?

MN. This skin, fair priestess.<sup>c</sup>

CRITYLLA. O Mica, who has robbed thee of thy flower,

And snatched thy babe, thine only one, away ?<sup>d</sup>

F.W. This villain here : but I'm so glad you're come.

You see he doesn't run away, while I

Call the police, with Cleisthenes, to help us.<sup>e</sup>

MN. (*soliloquizes*) O me, what hope of safety still remains ?

*care that none shall fall into the bason which the F.W. is holding underneath.* <sup>e</sup> Another woman, Critylla, now enters.

<sup>d</sup> ἐξεκόρησε, "swept or cleaned out," with a play on κόρη, as if it meant "robbed you of your child."

<sup>e</sup> F.W. goes out.

# ARISTOPHANES

τίς πείρα, τίς ἐπίνοι; ὁ μὲν γὰρ αἴτιος  
 καὶ ἐσκυλίσας ἐς τοιαυτὴ πρᾶγματα  
 οὐ φαίνεται οὐπω. φέρε τίν' οὖν ἂν ἄγγελον  
 πέμψαιμ' ἐπ' αὐτόν; οἶδ' ἐγὼ καὶ δὴ πόρον  
 ἐκ τοῦ Παλαμήδους· ὡς ἐκείνος, τὰς πλάτας 770  
 ῥίψω γράφων. ἀλλ' οὐ πάρεσιν αἱ πλάται.  
 πόθεν οὖν γένοιοντ' ἂν μοι πλάται; πόθεν; πόθεν;  
 τί δ' ἂν εἰ ταδὶ τὰγάλαματ' ἀντὶ τῶν πλατῶν  
 γράφων διαρρίπτοιμι; βέλτιον πολὺ.  
 ξύλον γέ τοι καὶ ταῦτα, κακέιν' ἦν ξύλον.

ὦ χεῖρες ἐμαί, 775  
 ἐγχειρεῖν χρῆν ἔργῳ πορίμῳ.  
 ἄγε δὴ πινάκων ξεστῶν δέλτοι,  
 δέξασθε σμίλης ὀλκούς,  
 κήρυκας ἐμῶν μόχθων· οἴμοι,  
 τουτὶ τὸ ῥῶ μοχθηρόν. 780  
 χώρει, χώρει. ποῖαν αὐλακα;  
 βάσκειτ', ἐπείγετε πύσας καθ' ὁδούς,  
 κείνα, ταῦτα· ταχέως χρῆ.

ΧΟ. ἡμεῖς τοῖνυν ἡμᾶς αὐτὰς εὖ λέξωμεν παραβᾶσαι. 785  
 καίτοι πᾶς τις τὸ γυναικεῖον φύλον κακὰ πόλλ'  
 ἀγορεύει,  
 ὥς πᾶν ἐσμέν κακὸν ἀνθρώποις καὶ ἡμῶν  
 ἐστὶν ἅπαντα,  
 ἔριδες, νείκη, στάσις ἀργαλέα, λύπη, πόλεμος.  
 φέρε δὴ νυν,

<sup>a</sup> Palamede was put to death before Troy; and his brother Oeax, wishing to send the news to his father in Euboea, wrote it upon oar-blades which he cast into the sea. The "votive slabs" are tablets with votive inscriptions.

<sup>b</sup> *Writes, and sings to himself as he writes.*

<sup>c</sup> "He flings the tablets about, in the hope that some or



## ARISTOPHANES

εἰ κακὸν ἔσμεν, τί γαμεῖθ' ἡμᾶς, εἴπερ ἀληθῶς κακὸν  
 ἔσμεν,  
 κἄπαγορεύετε μήτ' ἐξελθεῖν μήτ' ἐκκύψασαν ἀλῶναι, 790  
 ἀλλ' οὕτωςι πολλῇ σπουδῇ τὸ κακὸν βούλεσθε  
 φυλάττειν;  
 κἂν ἐξέλθῃ τὸ γύναιόν ποι, κἄθ' εὖρητ' αὐτὸ θύρασιν,  
 μανίας μαίνεσθ', οὓς χρῆν σπένδειν καὶ χαίρειν,  
 εἴπερ ἀληθῶς  
 ἔνδοθεν εὖρετε φροῦδον τὸ κακὸν καὶ μὴ κατελαμ-  
 βάνετ' ἔνδον.  
 κἂν καταδάρθωμεν ἐν ἀλλοτρίων παίζουσαι καὶ  
 κοπιῶσαι, 795  
 πᾶς τις τὸ κακὸν τοῦτο ζητεῖ περὶ τὰς κλῖνας  
 περινοστῶν.  
 κἂν ἐκ θυρίδος παρακύπτωμεν, τὸ κακὸν ζητεῖτε  
 θεᾶσθαι.  
 κἂν αἰσχυνθεῖσ' ἀναχωρήσῃ, πολὺ μᾶλλον πᾶς  
 ἐπιθυμεῖ  
 αὐθις τὸ κακὸν παρακύψαν ἰδεῖν. οὕτως ἡμεῖς  
 ἐπιδήλως  
 ὑμῶν ἔσμεν πολὺ βελτίους, βάσανός τε πάρεστιν  
 ἰδέσθαι. 800  
 βάσανον δῶμεν πότεροι χείρους. ἡμεῖς μὲν γάρ  
 φαμεν ὑμᾶς,  
 ὑμεῖς δ' ἡμᾶς. σκεψώμεθα δὴ κἀντιτιθῶμεν πρὸς  
 ἕκαστον,  
 παραβάλλουσαι τῆς τε γυναικὸς καὶ τἀνδρὸς τοῦνομ'  
 ἑκάστου.  
 Ναυσιμάχης μὲν γ' ἥττων ἐστὶν Χαρμῖνος· δῆλα  
 δὲ τάργα.

\* Charminus a short time before had been defeated by a Peloponnesian fleet off Tyre: Thuc. viii. 41-42. The name  
 200

## THE THESMOPHORIAZUSAE, 789–804

Why, if we're *really* a Plague,  
you're so anxious to have us for wives ;  
And charge us not to be peeping,  
nor to stir out of doors for our lives.  
Isn't it silly to guard  
a Plague with such scrupulous care ?  
Zounds ! how you rave, coming home,  
if your poor little wife isn't there.  
Should you not rather be glad,  
and rejoice all the days of your life,  
Rid of a *Plague*, you know,  
the source of dissension and strife ?  
If on a visit we sport,  
and sleep when the sporting is over,  
O, how you rummage about ;  
what a fuss, your lost Plague to discover.  
Every one stares at your Plague  
if she happens to look on the street :  
Stares all the more if your Plague  
thinks proper to blush and retreat.  
Is it not plain then, I ask,  
that Women are really the best ?  
What, can you doubt that we are ?  
I will bring it at once to the test.  
*We say Women are best ;*  
you men (just like you) deny it,  
Nothing on earth is so easy  
as to come to the test, and to try it.  
I'll take the name of a Man,  
and the name of a Woman, and show it.  
Did not Charminius give way  
to Miss-Fortune ? " Do you not know it ?

N. like the others (except Salabaccho) is chosen for its meaning.

# ARISTOPHANES

καὶ μὲν δὴ καὶ Κλεοφῶν χείρων πάντως δήπου  
 Σαλαβαχοῦς. 803  
 πρὸς Ἀριστομάχην δὲ χρόνου πολλοῦ, πρὸς ἐκείνην  
 τὴν Μαραθῶνι,  
 καὶ Στρατονίκην, ὑμῶν οὐδεὶς οὐδ' ἐγχειρεῖ πολεμί-  
 ζειν.  
 ἀλλ' Εὐβούλης τῶν πέρυσιν τις βουλευτὴς ἐστὶν  
 ἀμείνων  
 παραδοὺς ἐτέρῳ τὴν βουλείαν; οὐδ' αὐτὸς τοῦτό γε  
 φήσεις.  
 οὕτως ἡμεῖς πολὺ βελτίους τῶν ἀνδρῶν εὐχόμεθ'  
 εἶναι. 810  
 οὐδ' ἂν κλέψασα γυνὴ ζεύγει κατὰ πεντήκοντα  
 τάλαντα  
 ἐς πόλιν ἔλθοι τῶν δημοσίων· ἀλλ' ἦν τὰ μέγισθ'  
 ὑφέληται  
 φορμὸν πυρῶν τάνδρὸς κλέψας, αὐθημερὸν αὐτ'  
 ἀπέδωκεν.  
 ἀλλ' ἡμεῖς ἂν πολλοὺς τούτων  
 ἀποδείξαιμεν ταῦτα ποιοῦντας. 815  
 καὶ πρὸς τούτοις γάστριδας ἡμῶν  
 ὄντας μᾶλλον καὶ λωποδύτας  
 καὶ βωμολόχους κἀνδραποδιστάς.

<sup>a</sup> The Council of Five Hundred had surrendered their office to the usurping Four Hundred. Eubule was the name of one of the three daughters of Leos, who died to save Athens, to whom the Leocorion was erected; Aelian, V. II. xii. 28. The speaker then cites five names of women which suggest superiority to men. Charminus, who was defeated in a naval engagement off Syne about a year before this play was exhibited (Thuc. viii. 41, 42), is therefore *Ναυσιμάχης ἡττων*; Cleophon cannot cope with the notorious Salabaccho in vileness; *Ἀριστομάχη*, "best in battle," and *Στρατονίκη*, "conquering in war," cannot be matched; *Εὐβούλη* is "wise in counsel."





# ARISTOPHANES

καὶ μὲν δήπου καὶ τὰ πατρῷά γε  
 χείρους ἡμῶν εἰσὶν σῶζειν.<sup>a</sup> 820  
 ἡμῖν μὲν γὰρ σῶν ἔτι καὶ νῦν  
 τάντιον, ὁ κανών, οἱ καλαθίσκοι,  
 τὸ σκιάδειον.

τοῖς δ' ἡμετέροις ἀνδράσι τούτοις  
 ἀπόλωλεν μὲν πολλοῖς ὁ κανών 825  
 ἐκ τῶν οἴκων αὐτῇ λόγῃ,  
 πολλοῖς δ' ἑτέροις

ἀπὸ τῶν ὤμων ἐν ταῖς στρατιαῖς  
 ἔρριπται τὸ σκιάδειον.

πόλλ' ἂν αἱ γυναῖκες ἡμεῖς ἐν δίκῃ μεμψαίμεθ' ἂν 830  
 τοῖσιν ἀνδράσιν δικαίως, ἐν δ' ὑπερφυέστατον.

χρῆν γάρ, ἡμῶν εἰ τέκοι τις ἄνδρα χρηστὸν τῇ πόλει,  
 ταξίαρχον ἢ στρατηγόν, λαμβάνειν τιμὴν τινα,  
 προεδρίαν τ' αὐτῇ δίδοσθαι Στηνίοισι καὶ Σκίροις,  
 ἐν τε ταῖς ἄλλαις ἑορταῖς αἰσιν ἡμεῖς ἤγομεν.<sup>b</sup> 835

εἰ δὲ δειλὸν καὶ πονηρὸν ἄνδρα τις τέκοι γυνή,  
 ἢ τριήραρχον πονηρόν, ἢ κυβερνήτην κακόν,  
 ὑστέραν αὐτὴν καθῆσθαι, σκάφιον ἀποκεκαρμένην,

<sup>a</sup> The women wish to show their superiority to men by showing how much more carefully they have preserved their mothers' belongings, than the men have preserved what their fathers left them. They are still using the *άντιον*, or bar at the top of the loom from which the threads hung; the *κανών*, or weaving-rod; the *καλαθίσκοι*, or wool-baskets; and the *σκιάδειον*, or sunshade. But with the men, the *κανών* is the spearshaft, and the *σκιάδειον*, under the shadow of which the warrior fights, is the shield: these the men have thrown away. The climax of the whole passage is the *σκιάδειον*, 823, 828.

<sup>b</sup> Stenia and Scira were women's feasts. See *N.* 18.

And we in domestic economy too  
 Are thriftier, shiftier, wiser than you.<sup>a</sup>  
 For the loom which our mothers  
    employed with such skill,  
 With its Shafts and its Thongs,—  
    we are working it still.  
 And the ancient umbrella by no means is done,  
 We are wielding it yet,  
    as our Shield from the Sun.  
 But O for the Shafts,  
    and the Thong of the Shield,  
 Which your Fathers in fight  
    were accustomed to wield.  
 Where are they to-day ?  
    Ye have cast them away  
 As ye raced, in hot haste,  
    and disgraced, from the fray !  
 (*The Epirrhema.*)  
 Many things we have against you,  
    many rules we justly blame ;  
 But the one we now will mention  
    is the most enormous shame.  
 What, my masters ! ought a lady,  
    who has borne a noble son,  
 One who in your fleets and armies  
    great heroic deeds has done,  
 Ought she to remain unhonoured ?  
    ought she not, I ask you, I,  
 In our Stenia and our Scira<sup>b</sup>  
    still to take precedence high ?  
 Whoso breeds a cowardly soldier,  
    or a seaman cold and tame,  
 Crop her hair, and seat her lowly ;  
    brand her with the marks of shame ;

## ARISTOPHANES

τῆς τὸν ἀνδρεῖον τεκούσης. τῷ γὰρ εἰκός, ὦ  
 πόλις,  
 τὴν Ὑπερβόλου καθῆσθαι μητέρ' ἡμφιεσμένην 840  
 λευκά καὶ κόμας καθείσαν πλησίον τῆς Λαμά-  
 χου,  
 καὶ δανείζειν χρήμαθ', ἢ χρῆν, εἰ δανείσειέν τινα  
 καὶ τόκον πρᾶττοιτο, διδόναι μηδέν' ἀνθρώπων  
 τόκον, 845  
 ἀλλ' ἀφαιρῆσθαι βία τὰ χρήματ', εἰπόντας τοδί,  
 "ἀξία γοῦν εἶ τόκου, τεκοῦσα τοιοῦτον τόκον."

MN. ἱλλὸς γεγένημαι προσδοκῶν· ὁ δ' οὐδέπω.  
 τί δῆτ' ἂν εἴη τοῦμποδών; οὐκ ἔσθ' ὅπως  
 οὐ τὸν Παλαμῆδην ψυχρὸν ὄντ' αἰσχύνεται.  
 τῷ δῆτ' ἂν αὐτὸν προσαγαγοίμην δράματι;  
 ἐγὼ δα· τὴν καινὴν Ἑλένην μιμήσομαι. 850  
 πάντως ὑπάρχει μοι γυναικεία στολή.

KP. τί αὖ σὺ κυρκανᾶς; τί κοικύλλεις ἔχων;  
 πικρὰν Ἑλένην ὅψει τάχ', εἰ μὴ κοσμίως  
 ἔξεις, ἕως ἂν τῶν πρυτάνεών τις φανῇ.

MN. (ὡς Ἑλένη) Νείλου μὲν αἶδε καλλιπάρθενοι ῥοαί, 855

<sup>a</sup> Lamachus, the distinguished soldier who fell before Syracuse.

<sup>b</sup> The close of the *Parabasis* finds the position of *Mnesilochus* unaltered. The dispatch of the tablets has, so far, produced no result.

<sup>c</sup> Lit. "Why are you so restless? Why are you staring about?"

<sup>d</sup> "We have had a short caricature of the *Palamede*. We are about to have a more elaborate caricature of the *Helen*, which is still extant. Almost all the speeches of Euripides and Mnesilochus in the ensuing scene are taken, with occasional comic perversions, from that play:" R. Euripides followed a version of the story which sent merely a phantom Helen to Ilium, while the real Helen, a pure and stainless

THE THESMOPHORIAZUSAÆ, 839-855

Set the nobler dame above her.

Can it, all ye Powers, be right  
That Hyperbolus's mother,

flowing-haired, and robed in white,  
Should in public places sit by

Lamachus's<sup>a</sup> mother's side,  
Hoarding wealth, and lending monies,

gathering profits far and wide ?  
Sure 'twere better every debtor,

calm, resolving not to pay,  
When she comes exacting money,

with a mild surprise should say,  
Keeping principal and income, *You to claim per-  
centage due !*

*Sure a son so capital is CAPITAL enough for you.<sup>b</sup>*

MN. I've strained my eyes with watching ; but my  
poet,

" He cometh not." Why not ? Belike he feels  
Ashamed of his old frigid *Palamede*.

Which is the play to fetch him ? O, I know ;  
Which but his brand-new *Helen* ? I'll be Helen.  
I've got the woman's clothes, at all events.

CR. What are you plotting ? What is that you're  
muttering ?<sup>c</sup>

I'll Helen you, my master, if you don't  
Keep quiet there till the policeman comes.

MN.<sup>d</sup> (as *Helen*) These are the fair-nymphed waters  
of the Nile,

wife, was wafted by Hermes into Egypt and entrusted to the  
charge of the good king Proteus. After the king's death,  
his son Theoclymenus sought to make Helen his wife ; and  
in the play she is discovered sitting upon the tomb of Proteus.  
For a detailed analysis of the allusions in this play the reader  
is referred to Mr. Rogers's Introduction.

# ARISTOPHANES

ὅς, ἀντὶ δίας ψακάδος, Αἰγύπτου πέδον  
λευκῆς νοτίζει, μελανοσυρμαῖον λεών.

KP. πανοῦργος εἰ νῆ τὴν Ἑκάτην τὴν φωσφόρον.

MN. ἐμοὶ δὲ γῇ μὲν πατρίς οὐκ ἀνώνυμος  
Σπάρτη, πατὴρ δὲ Τυνδάρεως.

KP. σοὶ γ', ὦλεθρε, 860  
πατὴρ ἐκεῖνός ἐστι; Φρυνώνδας μὲν οὖν.

MN. Ἑλένη δ' ἐκλήθην.

KP. αὐθις αὖ γίγναι γυνή,  
πρὶν τῆς ἑτέρας δοῦναι γυναικίσεως δίκην;

MN. ψυχαὶ δὲ πολλαὶ δι' ἔμ' ἐπὶ Σκαμανδρίαις  
ροαῖσιν ἔθανον.

KP. ὦφελος δὲ καὶ σύ γε. 865

MN. καὶ γὰρ μὲν ἐνθάδ' εἶμ'. ὁ δ' ἄθλιος πόσις  
οὐμός Μενέλαος οὐδέπω προσέρχεται.

τί οὖν ἔτι ζῶ τῶν κοράκων πονηρία;

ἀλλ' ὥσπερ αἰκάλλει τι καρδίαν ἐμήν.

μὴ ψεύσον, ὦ Ζεῦ, τῆς ἐπιούσης ἐλπίδος. 870

EY. (ὡς Μενέλαος) τίς τῶνδ' ἐρυμνῶν δωμάτων ἔχει  
κράτος,

ὅστις ξένους δέξαιτο ποντίῳ σάλῳ

κάμνοντας ἐν χειμῶνι καὶ ναυαγίαις;

MN. Πρωτέως τάδ' ἐστὶ μέλαθρα.

EY. ποίου Πρωτέως;

KP. ὦ τρισκακόδαιμον, ψεύδεται νῆ τῷ θεῷ, 875  
ἐπεὶ τέθνηκε Πρωτέας ἔτη δέκα.

<sup>a</sup> From Eur. *Helen*, 1-3 (as far as λευκῆς). There is a play upon *σύρμα*, "a robe," and *συρμαία*, "an emetic," which the Egyptians were notorious for taking; Herod. i. 71, P. 1254.

<sup>b</sup> *Helen*, 16-17.

<sup>c</sup> "A rogue of such superior and notable rascality that to

THE THESMOPHORIAZUSAE, 856-876

- Whose floods bedew, in place of heavenly showers,  
Egypt's white plains and black-dosed citizens.<sup>a</sup>
- CR. Sweet-shining Hecate, what a rogue it is.
- MN. Ah, not unknown my Spartan fatherland,  
Nor yet my father Tyndareus.<sup>b</sup>
- CR. My gracious !  
Was *he* your father ? Sure, Phrynonidas <sup>c</sup> was.
- MN. And I was Helen.
- CR. What, again a woman ?  
You've not been punished for your first freak yet.
- MN. Full many a soul, by bright Seamander's stream,  
Died for my sake.<sup>d</sup>
- CR. Would yours had died among them !
- MN. And now I linger here ; but Menelaus,  
My dear, dear lord, ah wherefore comes he not ?  
O sluggish crows, to spare my hapless life !  
But soft ! some hope is busy at my heart,  
A laughing hope — O Zeus, deceive me not.<sup>e</sup>
- EU. Who is the lord of this stupendous pile ?  
Will he extend his hospitable care  
To some poor storm-tossed, shipwrecked mariners ?
- MN. These are the halls of Proteus.
- EU. Proteus, are they ?
- CR. O, by the Twain, he lies like anything.  
I knew old Protteas <sup>g</sup> ; he's been dead these  
ten years.

call a man a Phrynonidas was equivalent to calling him a cheat: " R.

<sup>a</sup> *Helen*, 52-53.

<sup>b</sup> *Euripides enters disguised as Menelaus*.

<sup>c</sup> *Helen*, 63. The dialogue between Mn. and E. is adopted from a dialogue in the *Helen* between Menelaus and an old woman, 441 foll.

<sup>d</sup> Commonly supposed to be a general mentioned by Thucydides, i. 45, ii. 23.

# ARISTOPHANES

- ΕΥ. ποίαν δὲ χώραν εἰσεκέλσαμεν σκάφει;  
 ΜΝ. Αἴγυπτον.
- ΕΥ. ὦ δύστηνος, οἱ πεπλώκαμεν.  
 ΚΡ. πείθει τι τούτῳ, τῷ κακῶς ἀπολουμένῳ  
 ληροῦντι λῆρον; Θεσμοφόριον τουτογί. 880
- ΕΥ. αὐτὸς δὲ Πρωτεύς ἔνδον ἔστ' ἢ ἔξωπιος;  
 ΚΡ. οὐκ ἔσθ' ὅπως οὐ ναυτιᾶς ἔτ', ὦ ξέने,  
 ὅστις γ' ἀκούσας ὅτι τέθνηκε Πρωτέας  
 ἔπειτ' ἐρωτᾶς "ἔνδον ἔστ' ἢ ἔξωπιος;"
- ΕΥ. αἰαῖ· τέθνηκε; ποῦ δ' ἐτυμβεύθη τάφῳ; 885  
 ΜΝ. τόδ' ἐστὶν αὐτοῦ σῆμ', ἐφ' ᾧ καθήμεθα.  
 ΚΡ. κακῶς ἄρ' ἐξόλοιο κάξολεῖ γέ τοι,  
 ὅστις γε τολμᾶς σῆμα τὸν βωμὸν καλεῖν.
- ΕΥ. τί δαὶ σὺ θάσσεις τάσδε τυμβήρεις ἔδρας  
 φάρει καλυπτὸς, ὦ ξένη;
- ΜΝ. βιάζομαι 890  
 γάμοισι Πρωτέως παιδὶ συμμῖξαι λέχος.  
 ΚΡ. τί, ὦ κακόδαιμον, ἐξαπατᾶς αὐτὸν ξένον;  
 οὗτος πανουργῶν δεῦρ' ἀνῆλθεν, ὦ ξέने,  
 ὡς τὰς γυναῖκας ἐπὶ κλοπῇ τοῦ χρυσίου.
- ΜΝ. βᾶϊζε, τοῦμὸν σῶμα βάλλουσα ψόγῳ. 895  
 ΕΥ. ξένη, τίς ἢ γραῦς ἢ κακορροθούσά σε;  
 ΜΝ. αὕτη Θεονόη Πρωτέως.
- ΚΡ. μὰ τῷ θεῷ,  
 εἰ μὴ Κρίτυλλά γ' Ἀντιθέου Γαργηττόθεν·  
 σὺ δ' εἰ πανοῦργος.
- ΜΝ. ὅποσα τοι βούλει λέγε. 900  
 οὐ γὰρ γαμοῦμαι σῶ κασιγνήτῳ ποτέ,  
 προδοῦσα Μενέλαον ἐμὸν ἐν Τροίᾳ πόσιν.
- ΕΥ. γύναι, τί εἶπας; στρέψον ἀνταυγείς κόρας.

<sup>a</sup> Cf. *Helen*, 466.



THE THESMOPHORIAZUSAE, 877-902

EU. Then whither, whither have we steered our bark ?  
MN. To Egypt.

EU. O, the weary, weary way !

CR. Pray don't believe one single word he says.  
This is the holy temple of the Twain.

EU. Know you if Proteus be at home or not ?

CR. Why, don't I tell you, he's been dead these ten  
years !

You can't have quite got over your sea-sickness,  
Asking if Protteas be at home or not.

EU. Woe's me ! is Proteus dead ? and where's he  
buried ?

MN. This is his tomb whereon I'm sitting now.<sup>a</sup>

CR. O, hang the rascal ; and he *shall* be hanged !  
How dare he say this altar is a tomb ?

EU. And wherefore sitt'st thou on this monument,  
Veiled in thy mantle, lady ?

MN. They compel me,  
A weeping bride, to marry Proteus' son.

CR. Why do you tell the gentleman such fibs ?  
Good gentleman, he's a bad man ; he came  
Among the women here, to steal their trinkets.

MN. Aye, aye, rail on : revile me as you list.

EU. Who is the old woman who reviles you, lady ?

MN. Theonoë, Proteus' daughter.

CR. What a story !

Why, I'm Critylla, of Gargettus, sir,  
A very honest woman.

MN. Aye, speak on.

But never will I wed thy brother, no,  
I won't be false to absent Menelaus.

EU. What, lady, what ? O, raise those orbs to mine.

# ARISTOPHANES

- MN. αἰσχύνομαί σε, τὰς γνάθους ὕβρισμένη.  
 ET. τουτὶ τί ἔστιν; ἀφασία τίς τοί μ' ἔχει.  
 ὦ θεοί, τίν' ὄψιν εἰσορῶ; τίς εἶ, γύναι; 905  
 MN. σὺ δ' εἶ τίς; αὐτὸς γὰρ σέ κ' ἔχει λόγος.  
 ET. Ἕλληνις εἶ τις ἢ 'πιχωρία γυνή;  
 MN. Ἕλληνις. ἀλλὰ καὶ τὸ σὸν θέλω μαθεῖν.  
 ET. Ἑλένη σ' ὁμοίαν δὴ μάλιστ' εἶδον, γύναι.  
 MN. ἐγὼ δὲ Μενελάω σ' ὅσα γ' ἐκ τῶν ἰφύων. 910  
 ET. ἔγνωσ ἄρ' ὀρθῶς ἄνδρα δυστυχέστατον.  
 MN. ὦ χρόνιος ἐλθὼν σῆς δάμαρτος ἐς χέρας,  
 λαβέ με λαβέ με πόσι, περίβαλε δὲ χέρας.  
 φέρε σέ κύσω. ἄπαγέ μ' ἄπαγ' ἄπαγ'  
 ἄπαγέ με 915  
 λαβὼν ταχὺ πάνυ.  
 KP. κλαύσεται ἄρα νῆ τὸν θεῷ  
 ὅστις σ' ἀπάξει, τυπτόμενος τῇ λαμπάδι.  
 ET. σὺ τὴν ἐμὴν γυναῖκα κωλύεις ἐμέ,  
 τὴν Τυνδάρειον παῖδ', ἐπὶ Σπάρτην ἄγειν;  
 KP. οὔ μ' ὥς πανοῦργος καὐτὸς εἶναί μοι δοκεῖς, 920  
 καὶ τοῦδέ τις ξύμβουλος. οὐκ ἐπὶ πάλαι  
 ἡγυπτιάζειτ'. ἀλλ' ὅδε μὲν δώσει δίκην.  
 προσέρχεται γὰρ ὁ πρύτανις χῶ τοξότης.  
 ET. τουτὶ πονηρόν· ἀλλ' ὑπαποκινητέον.  
 MN. ἐγὼ δ' ὁ κακοδαίμων τί δρῶ;  
 ET. μὲν' ἡσυχος. 925  
 οὐ γὰρ προδώσω σ' οὐδέ ποτ', ἤνπερ ἐμπνέω,

<sup>a</sup> "He remembers, for the moment, that Helen is the shaved and singed Mnesilochus, just as he remembers, seven lines below, that Menelaus is really the market-gardener's son:" R.

THE THESMOPHORIAZUSAE, 903-926

- MN. O sir, I blush to raise them, with these cheeks.<sup>a</sup>  
 EU. O dear, O dear, I cannot speak for trembling.  
 Ye Gods, is't possible? Who art thou, lady?<sup>b</sup>  
 MN. O, who art thou? I feel the same myself.  
 EU. Art thou Hellenic, or a born Egyptian?  
 MN. Hellenic I: O, tell me what art thou.  
 EU. O surely, surely, thou art Helen's self.  
 MN. O, from the greens thou must be Menelaus.  
 EU. Yes, yes, you see that miserable man.  
 MN. O, long in coming to these longing arms,  
     O, carry me, carry me, from this place,  
     O, wrap me in thy close embrace,  
 O, carry me, carry me, carry me home,  
                     by this fond and loving kiss,  
 O, take me, take me, take me hence.  
 CR.                               I say now, none of this.  
 Let go there, or I'll strike you with this link!  
 EU. Let go my wife, the child of Tyndareus,  
 Not take her home to Sparta? O, what mean  
     you?  
 CR. O, that's it, is it? You're a bad one too!  
 Both of one gang. That's what your gipsying  
     meant!  
 But he at any rate shall meet his due.  
 Here's the policeman, and the Scythian coming.  
 EU. Ah, this won't do: I must slip off awhile,  
 MN. And what am I to do?  
 EU.                               Keep quiet here,  
 Be sure I'll never fail you while I live;

<sup>b</sup> Lines 906-912 are from the *Helen* 558 and 561-566, but Aristophanes substitutes for the end of 566 (ἐγὼ δὲ Μενέλαος γε σέ' οὐδ' ἔχω τί φῶ) the words "to judge from these sprigs of lavender" to make a hit at the mother of Euripides; cf. 387, 456.

# ARISTOPHANES

- ἦν μὴ προλίπωσ' αἱ μυρίαί με μηχαναί.  
 MN. αὐτὴ μὲν ἡ μήριθος οὐδὲν ἔσπασεν.  
 ΠΡΥΤΑΝΙΣ. ὁδ' ἔσθ' ὁ πανοῦργος ὃν ἔλεγ' ἡμῖν Κλει-  
 σθένης;  
 οὗτος, τί κύπτεις; δῆσον αὐτὸν εἰσάγων 930  
 ὦ τοξότ' ἐν τῇ σανίδι, κάππειτ' ἐνθαδὶ  
 στήσας φύλαττε καὶ προσιέναι μηδένα  
 ἔα πρὸς αὐτόν, ἀλλὰ τὴν μάστιγ' ἔχων  
 παῖ, ἦν προσίη τις.  
 KP. νῆ Δί' ὥς νῦν δὴ γ' ἀνὴρ  
 ὀλίγου μ' ἀφείλετ' αὐτὸν ἰστιορράφος. 935  
 MN. ὦ πρύτασι πρὸς τῆς δεξιᾶς, ἦνπερ φιλεῖς  
 κοίλῃν προτείνειν, ἀργύριον ἦν τις διδῶ,  
 χάρισαι βραχύ τί μοι καίπερ ἀποθανουμένῳ.  
 ΠΡ. τί σοι χαρίσωμαι;  
 MN. γυμνὸν ἀποδύσαντά με  
 κέλευε πρὸς τῇ σανίδι δεῖν τὸν τοξότην, 940  
 ἵνα μὴ ᾖ κροκωτοῖς καὶ μίτραις γέρων ἀνὴρ  
 γέλωτα παρέχω τοῖς κόραξιν ἐστιῶν.  
 ΠΡ. ἔχοντα ταῦτ' ἔδοξε τῇ βουλῇ σε δεῖν,  
 ἵνα τοῖς παριοῦσι δῆλος ᾖ πανοῦργος ὢν.  
 MN. ἱατταταιάξ· ὦ κροκώθ' οἷ' εἵργασαι· 945  
 κοῦκ ἔστ' ἔτ' ἐλπίς οὐδεμία σωτηρίας.  
 XO. ἄγε νυν ἡμεῖς παίσωμεν ἅπερ νόμος ἐνθάδε  
 ταῖσι γυναιξίν,  
 ὅταν ὄργια σεμνὰ θεαῖν ἱεραῖς ὥραις ἀνέχωμεν,  
 ἅπερ καὶ

<sup>a</sup> The high official, who is here inadequately called "a Policeman," now enters upon the stage, attended by one of the Scythian archers.

THE THESMOPHORIAZUSAE, 927-948

I have ten thousand tricks to save you yet.

MN. Well, you caught nothing by *that* haul, I think.<sup>a</sup>

POLICEMAN. O archer, here's the vagabond, of whom Cleisthenes told us.

(*To Mn.*) Why do you hang your head?

(*To Sc.*) Take him within; there tie him on the plank;

Then bring him here and watch him. Let not any Approach too near him: should they try to, take The whip, and smite them.

CR. Aye, one came but now  
Spinning his yarns, and all but got him off.

MN. O sir! policeman! grant me one request,  
O, by that hand I pray you, which you love  
To hold out empty, and to draw back full.

PO. What should I grant you?

MN. Don't expose me thus;  
Do tell the Scythian he may strip me first;  
Don't let a poor old man, in silks and snoods,  
Provoke the laughter of the crows that eat him.

PO. Thus hath the Council ordered it, that so  
The passers-by may see the rogue you are.

MN. Alas! alas! O yellow silk, I hate ye!  
O, I've no hope, no hope of getting free.<sup>b</sup>

CH.<sup>c</sup> Now for the revels, my sisters,  
which we to the great Twain Powers  
Prayerfully, carefully raise,  
in the holy festival hours.

<sup>b</sup> *All the actors leave the stage. And the Chorus commence their great ceremonial worship of dance and song.*

<sup>c</sup> Lines 947-8: lit. "come now, let us disport ourselves, as we women are wont to do, when in the holy seasons we celebrate the noble solemnities of the Twain."

# ARISTOPHANES

Παύσων σέβεται καὶ νηστεύει,  
πολλάκις αὐταῖν ἐκ τῶν ὠρῶν  
950  
ἐς τὰς ὥρας ξυνεπενυχόμενος  
τοιαῦτα μέλειν θάμ' ἑαυτῷ.

ὄρμα, χώρει·  
κοῦφα ποσὶν ἄγ' ἐς κύκλον,  
χειρὶ σύναπτε χεῖρα, ῥυθ-  
955  
μὸν χορείας ὕπαγε πᾶσα,  
βαῖνε καρπαλίμοιιν ποδοῖν.  
ἐπισκοπεῖν δέ,  
πανταχῇ κυκλοῦσαν ὄμμα, χρή Χοροῦ κατάστασιν.

ἄμα δὲ καὶ  
960  
γένος Ὀλυμπίων θεῶν  
μέλπε καὶ γέραιρε φωνῇ πᾶσα χορομανεῖ τρόπῳ.

εἰ δέ τις  
προσδοκᾷ κακῶς ἐρεῖν  
965  
ἐν ἱερῷ γυναικὰ μ' οὔσαν ἀνδρας, οὐκ ὀρθῶς φρονεῖ.

ἀλλὰ χρῆν,  
[ὥς ἐπ' ἔργον ὠδικόν,]  
πρῶτον εὐκύκλου χορείας εὐφυνᾷ στήσαι βάσιν.

πρόβαινε ποσὶ τὸν Εὐλύραν  
[στρ.  
970  
μέλπουσα καὶ τὴν τοξοφόρον  
Ἄρτεμιν ἀνασσαν ἀγνήν.

<sup>a</sup> An animal-painter, poor and of bad character. He is such a devotee of fasting that he will pray for many such fasts.

<sup>b</sup> Lines 960-8: lit. "at the same time, each sing and honour the Olympian gods with voice and mad dances. And if anyone expects me, a woman, to abuse men in the sanctuary, he is mistaken. But we must needs stay the  
216

THE THESMOPHORIAZUSAE, 949-971

And Pauson<sup>a</sup> will join in our worship to-day,  
And Pauson will join in the fasting,  
And, keen for the fast, to the Twain he will pray  
For the rite to be made everlasting, I ween,  
For the rite to be made everlasting.

Now advance  
In the whirling, twirling dance,  
With hand linked in hand, as we deftly trip along,  
Keeping time to the cadence  
of the swiftly-flowing song ;  
And be sure as we go  
That we dart careful glances,  
up and down, and to and fro.

Now 'tis ours<sup>b</sup>  
To entwine our choicest flowers,  
Flowers of song and adoration  
to the great Olympian Powers.

Nor expect  
That the garland will be flecked  
With abuse of mortal men ;  
such a thought is incorrect.

For with prayer  
And with sacred loving care,  
A new and holy measure we will heedfully prepare.

To the high and holy Minstrel<sup>c</sup>  
Let the dancers onward go,  
And to Artemis, the maiden  
Of the quiver and the bow ;

graceful movement of the prettily circling dance, in preparation for the business of the odes."

<sup>a</sup> Eulyras = Apollo.

# ARISTOPHANES

χαῖρ' ὦ Ἐκάεργε,  
 ὄπαζε δὲ νίκην·  
 Ἦραν δὲ τὴν τελείαν  
 μέλψωμεν ὥσπερ εἰκός,  
 ἥ πᾶσι τοῖς χοροῖσιν ἐμπαίζει τε καὶ 975  
 κληῖδας γάμου φυλάττει.

Ἑρμῆν τε Νόμιον ἄντομαι [ἀντ.  
 καὶ Πᾶνα καὶ Νύμφας φίλας  
 ἐπιγελάσαι προθύμως  
 ταῖς ἡμετέραισι 980  
 χαρέντα χορείαις.  
 ἔξαιρε δὴ προθύμως  
 διπλὴν χάριν χορείας.  
 παίσωμεν ὦ γυναικες οἴάπερ νόμος,  
 πάντως δὲ νηστεύωμεν.

ἀλλ' εἴ' ἐπ' ἄλλ' ἀνάστρεφ' εὐρύθμῳ ποδί, 985  
 τόρευε πᾶσαν ὥδῃν·  
 ἥγοῦ δέ γ' ὥδῃς αὐτός,  
 σὺ κισσοφόρε Βάκχειε  
 δέσποτ'· ἐγὼ δὲ κώμοις  
 σὲ φιλοχόροισι μέλψω.

Εὖιον ὦ Διός τε [στρ. 990  
 Βρόμιε καὶ Σεμέλας παῖ,  
 χοροῖς τερπόμενος  
 κατ' ὄρεα νυμφᾶν ἐρατοῖς ἐν ὕμνοις,  
 ὦ Εὖι' Εὖι' εὐοῖ  
 ὦ Εὖι' ἀναχορεύων.



THE THESMOPHORIAZUSAE, 972-991

O, hear us, Far-controller, and the victory bestow.  
And we trust our merry music  
Will the matron Hera please,<sup>a</sup>  
For she loves the pleasant Chorus  
And the dances such as these,  
—Wearing at her girdle  
The holy nuptial keys.

To Pan and pastoral Hermes  
And the friendly Nymphs we pray,  
That they smile with gracious favour  
On our festival to-day,  
With their laughter-loving glances  
    beaming brightly on our Play,  
As we dance the Double chorus  
To the old familiar strain,  
As we weave our ancient pastime  
On our holy day again,  
— Keeping fast and vigil  
In the Temple of the Twain.

Turn the step, and change the measure,  
Raise a loftier music now ;  
Come, the Lord of wine and pleasure,  
Evoi, Bacchus, lead us thou !

Yea, for Thee we adore !  
Child of Semele, thee  
With thy glittering ivy-wreaths,  
Thee with music and song  
Ever and ever we praise.  
Thee with thy wood-nymphs delightedly singing,  
Evoi ! Evoi ! Evoi !

<sup>a</sup> Zeus Teleius and Hera Teleia were patrons of marriage.

# ARISTOPHANES

ἀμφὶ δὲ σοὶ κτυπεῖται [ἀντ. 995  
 Κιθαιρώνιος ἡχώ,  
 μελάμφυλλά τ' ὄρη  
 δάσκια πετρῶδεις τε νάπαι βρέμονται·  
 κύκλω δὲ περὶ σὲ κισσὸς  
 εὐπέταλος ἔλικι θάλλει. 1000

ΣΚΤΘΗΣ. ἐνταῦτα νῦν οἰμῶξί πρὸς τὴν αἰτρίαν.  
 ΜΝ. ὦ τοξόθ' ἱκετεύω σε.  
 ΣΚ. μή μ' ἱκετεύσι σύ.  
 ΜΝ. χάλασον τὸν ἥλον.  
 ΣΚ. ἀλλὰ ταῦτα δρᾶς' ἐγώ.  
 ΜΝ. οἶμοι κακοδαίμων, μᾶλλον ἐπικρούεις σύ γε.  
 ΣΚ. ἔτι μᾶλλο βούλεις;  
 ΜΝ. ἀτταταῖ ἰατταταῖ. 1005  
 κακῶς ἀπόλοιο.  
 ΣΚ. σίγα κακοδαίμων γέρον.  
 πέρ', ἐγὼ 'ξενίγκι πορμός, ἵνα πυλάξῃ σοι.  
 ΜΝ. ταυτὶ τὰ βέλτιστ' ἀπολέλανκ' Εὐριπίδου.  
 ἔα· θεοί, Ζεῦ σῶτερ, εἰσὶν ἐλπίδες.  
 ἀνὴρ ἔοικεν οὐ προδώσειν, ἀλλὰ μοι 1010  
 σημείον ὑπεδήλωσε Περσεὺς ἐκδραμών,  
 ὅτι δέῃ με γίγνεσθ' Ἀνδρομέδαν· πάντως δέ μοι  
 τὰ δέσμ' ὑπάρχει. δῆλον οὖν ἔτ' ἔσθ' ὅτι  
 ἥξει με σώσων· οὐ γὰρ ἂν παρέπτατο.

<sup>a</sup> The Scythian brings Mnesilochus in, fastened to his plank, and sets it up on the stage.

<sup>b</sup> ἐνταῦθα, οἰμῶξε, αἰθρίαν, (1002) ἱκετεύσης, (1003) δρῶ, (1005) μᾶλλον βούλη, (1007) φέρε ἐξενέγκω φορμόν, ἵνα φυλάξω σε.

<sup>c</sup> Euripides makes a momentary appearance in the character of Perseus. The third play to be caricatured is the famous

THE THESMOPHORIAZUSAE, 995-1014

Over the joyous hills  
the sweet strange melody ringing.  
Hark ! Cithæron resounds,  
Pleased the notes to prolong ;  
Hark ! the bosky ravines  
And the wild slopes thunder and roar,  
Volleying back the song.  
Round thee the ivy fair  
With delicate tendrils twines.<sup>a</sup>

SCYTHIAN. Dere now bemoany to de oulder air.<sup>b</sup>

MN. O, I entreat you.

SC. Nod endread me zu.

MN. Slack it a little.

SC. Dat is vat I does.

MN. O mercy ! mercy ! O, you drive it tighter.

SC. Dighder zu wiss him ?

MN. Miserable me !

Out on you, villain.

SC. Zilence, bad ole man.

I'se fetch de mad, an' vatch zu comfibly.

MN. These are the joys Euripides has brought me !<sup>c</sup>

O Gods ! O Saviour Zeus ! there's yet a hope.

Then he won't fail me ! Out he flashed as Perseus.

I understand the signals, I'm to act

The fair Andromeda in chains. Ah, well,

Here are the chains, worse luck, wherewith to  
act her.

He'll come and succour me ; he's in the wings.<sup>d</sup>

*Andromeda* ; see Introduction. Andromeda, bound to the rock, laments to her friends, who answer her.

<sup>a</sup> Lit. " or he would not have flitted by." He probably does not enter until 1098, and the song given to E. in the translation belongs properly to Mn.

*Euripides enters singing airily.*

# ARISTOPHANES

(ὥς Ἀνδρομέδα)	
φίλοι παρθένοι φίλοι,	1015
πῶς ἂν ἀπέλθοιμι, καὶ	
τὸν Σκύθην λάθοιμι;	
κλύεις, ὦ προσάδουσα ταῖς ἐν ἄντροις,	
κατάνευσον, ἔασον ὥς	1020
τὴν γυναῖκά μ' ἐλθεῖν.	
ἄνοικτος ὅς μ' ἔδησε τὸν	
πολυπονώτατον βροτῶν·	
μόλις δὲ γραῖαν ἀποφυγὼν	
σαπρὰν, ἀπωλόμην ὅμως.	1025
ὁδε γὰρ ὁ Σκύθης φύλαξ	
πάλαι ἐφέστηκ', ὀλοὸν ἄφιλον	
ἐκρέμασεν κόραξι δειπνον.	
ὄρῳ; οὐ χοροῖσιν, οὐδ' ὑφ'	1030
ἡλίκων νεανίδων [κη-	
μῶ 'φέστηκ'] ἔχουσα ψῆφον,	
ἀλλ' ἐν πυκνοῖς δεσμοῖσιν ἐμ-	
πεπλεγμένη κήτει βορὰ	
Γλαυκέτῃ πρόκειμαι.	
γαμηλίῳ μὲν οὐ ξὺν	
παιῶνι, δεσμίῳ δέ,	1035
γοᾶσθέ μ', ὦ γυναῖκες,—ὥς	
μέλεα μὲν πέπονθα μέλεος,	
ὦ τάλας ἐγώ, τάλας,	
ἀπὸ δὲ συγγόνων ἄλλ' ἄνομα	

<sup>a</sup> ἐξ Ἀνδρομέδας Εὐριπίδου φίλοι παρθένοι, φίλοι μοι: Schol.

<sup>b</sup> 1019-21 are taken from the *Andromeda*, but the exact words cannot be restored (fr. 119, Nauck).

*Euripides retires, and Mnesilochus commences a Euripidean monody, mostly composed of quotations from the "Andromeda," adapted to his own position.*

<sup>c</sup> ἄνοικτος ὡς τεκὼν σε τὴν πολυπονωτάτην βροτῶν μεθήκεν" Αἰδα πατὴρ ὑπερβανεῖν, *Androm.* fr. 118.

THE THESMOPHORIAZUSAE, 1015-1039

- EU.            Now to peep, now to creep  
                  Soft and slily through.  
                  Maidens, pretty maidens,<sup>a</sup>  
                  Tell me what I am to do.  
                  Tell me how to glide  
                  By the Scythian Argus-eyed,  
                  And to steal away my bride.  
                  Tell me, tell me, tell me, tell me,  
                  tell me, tell me, tell,  
 Echo, always lurking in the cavern and the dell.<sup>b</sup>
- MN.           A cold unpitying heart had he  
                  Who bound me here in misery.<sup>c</sup>  
                  Hardly escaped from mouldy dame,  
                  I'm caught and done for, just the same.  
                  Lo, the Scythian guard beside me,  
                  Friendless, helpless, here he tied me ;  
                  Soon upon these limbs of mine  
                  Shall the greedy ravens dine.  
                  Seest thou ? not to me belong  
                  Youthful pleasures, dance and song,  
                  Never, never more shall I  
                  With my friends sweet law-suits try,<sup>d</sup>  
                  But woven chains with many a link surround me,  
                  Till Glaucetes,<sup>e</sup> that ravening whale, has found me.  
                  Home I nevermore shall see ;  
                  Bridal songs are none for me,  
                  Nought but potent incantations ;  
                  Sisters, raise your lamentations,  
                  Woe, woe, woeful me,  
                  Sorrow, and trouble, and misery.  
                  Weeping, weeping, endless weeping,

<sup>a</sup> ὁρᾷς . . . νεικίδων, *Androm.* fr. 122. So also 1034, 1039 and probably most of the ode.

<sup>e</sup> A glutton, *cf.* *P.* 1008.

# ARISTOPHANES

- πάθρα—φῶτα λιτομένην, πολυ- 1040  
 δάκρυτον Ἀίδα γόον φεύζουσιν  
 αἰ αἰ αἰ αἰ, ἔ, ἔ,  
 ὃς ἔμ' ἀπεξύρησε πρῶτον,  
 ὃς ἐμέ κροκόεν εἴτ' ἐνέδυσεν,  
 ἐπὶ δὲ τοῖσδ', ἐς τόδ' ἀνέπεμψεν 1045  
 ἱερόν, ἔνθα γυναιῖκες.  
 ἰὼ μοι μοίρας ἄτεγκτε δαίμων·  
 ᾧ κατάρατος ἐγώ.  
 τίς ἐμὸν οὐκ ἐπόψεται  
 πάθος ἀμέγαρτον ἐπὶ κακῶν παρουσίᾳ;  
 εἴθε με πυρφόρος αἰθέρος ἀστήρ 1050  
 τὸν βάρβαρον ἐξολέσειεν.  
 οὐ γὰρ ἔτ' ἀθανάταν φλόγα λεύσσειν  
 ἐστὶν ἐμοὶ φίλον, ὥς ἐκρεμάσθην,  
 λαιμότμητ' ἄχῃ δαιμόνων, αἰόλαν  
 νέκυσιν ἐπὶ πορείαν. 1055  
 ΗΧΩ. χαῖρ', ᾧ φίλῃ παῖ· τὸν δὲ πατέρα Κηφέα,  
 ὃς σ' ἐξέθηκεν, ἀπολέσειαν οἱ θεοί.  
 ΜΝ. σὺ δ' εἰ τίς, ἥτις τοῦμὸν ὤκτειρας πάθος;  
 ΗΧΩ. Ἦχώ, λόγων ἀντῳδὸς ἐπικοκκάστρια,  
 ἥπερ πέρυσιν ἐν τῷδε ταῦτ' ἠ χωρίῳ 1060  
 Εὐριπίδῃ καὶ τῇ ξυνηγωνιζόμενῃ.  
 ἀλλ', ᾧ τέκνον, σὲ μὲν τὸ σαυτῆς χρὴ ποιεῖν,  
 κλαίειν ἐλαινῶς.  
 ΜΝ. σὲ δ' ἐπικλαίειν ὕστερον.  
 ΗΧΩ. ἐμοὶ μελήσει ταῦτά γ'. ἀλλ' ἄρχου λόγων.  
 ΜΝ. ᾧ νῦξ ἱερὰ 1065

<sup>a</sup> The Scythian (βάρβαρον) is a surprise, diverting the curse from the speaker to his jailer.

<sup>b</sup> A voice is heard from behind the scenes. It is the voice of Echo.

THE THESMOPHORIAZUSAE, 1040-1065

Far from home and all I know,  
Praying him who wronged me so.

O ! O ! Woe ! woe !

First with razor keen he hacks me,  
Next in yellow silk he packs me,  
Sends me then to dangerous dome,  
Where the women prowl and roam.

O heavy Fate ! O fatal blow !

O woeful lot ! and lots of woe !

O, how they will chide me,

and gibe, and deride me !

And O that the flashing, and roaring, and dashing  
Red bolt of the thunder

might smite me in sunder—

The Scythian<sup>a</sup> who lingers beside me !

For where is the joy of the sunshine and glow

To one who is lying, distracted and dying,

With throat-cutting agonies

riving him, driving him

Down, down to the darkness below.<sup>b</sup>

ECHO. O welcome, daughter ; but the Gods destroy  
Thy father Cepheus, who exposed thee thus.

MN. O, who art thou that mournest for my woes ?

EC. Echo, the vocal mocking-bird of song,

I who, last year, in these same lists contended,

A faithful friend, beside Euripides.<sup>c</sup>

And now, my child, for thou must play thy part,  
Make dolorous wails.

MN. And you wail afterwards ?

EC. I'll see to that ; only begin at once.

MN. "O Night most holy,

<sup>c</sup> When the *Andromeda* was exhibited. *Andromeda* in that play addressed her laments to Night (1065), and Echo answered her. Thus she "helped Euripides."

<sup>d</sup> This stanza comes from the *Andromeda* ; so 1070.

# ARISTOPHANES

ὥς μακρὸν ἵππευμα διώκεις,  
 ἄστεροειδέα νῶτα διφρεύουσ'  
 αἰθέρος ἱερᾶς,  
 τοῦ σεμνοτάτου δι' Ὀλύμπου.

ΗΧΩ. δι' Ὀλύμπου.

MN. τί ποτ' Ἀνδρομέδα περίαλλα κακῶν 1070  
 μέρος ἐξέλαχον;

ΗΧΩ. μέρος ἐξέλαχον;

MN. θανάτου τλήμων.

ΗΧΩ. θανάτου τλήμων.

MN. ἀπολείς μ', ὦ γραῦ, στωμυλλομένη.

ΗΧΩ. στωμυλλομένη.

MN. νῆ Δί' ὀχληρά γ' εἰσήρρηκας 1075  
 λίαν.

ΗΧΩ. λίαν.

MN. ὦγάθ', ἔασόν με μονωδῆσαι,  
 καὶ χαριεῖ μοι. παῦσαι.

ΗΧΩ. παῦσαι.

MN. βάλλ' ἐς κόρακας.

ΗΧΩ. βάλλ' ἐς κόρακας.

MN. τί κακόν;

ΗΧΩ. τί κακόν;

MN. ληρεῖς.

ΗΧΩ. ληρεῖς. 1080

MN. οἴμωζ'.

ΗΧΩ. οἴμωζ'.

MN. ὁτότυζ'.

ΗΧΩ. ὁτότυζ'.

ΣΚ. οὔτος σί λαλῖς;



THE THESMOPHORIAZUSAE, 1066-1082

- O'er dread Olympus, vast and far,  
 In thy dark car  
 Thou journeyest slowly  
 Through Ether ridged with many a star.  
 EC. With many a star.  
 MN. Why on Andromeda ever must flow  
 Sorrow and woe ?  
 EC. Sorrow and woe ?  
 MN. Heavy of fate.  
 EC. Heavy of fate.  
 MN. Old woman, you'll kill me, I know, with your prate.  
 EC. Know with your prate.  
 MN. Why, how tiresome you are : you are going too far.  
 EC. You are going too far.  
 MN. Good friend, if you kindly will leave me in peace,<sup>a</sup>  
 You'll do me a favour, O prithee, cease.  
 EC. Cease.  
 MN. O, go to the crows !  
 EC. O, go to the crows !  
 MN. Why can't you be still ?  
 EC. Why can't you be still ?  
 MN. (*spitefully*) Old gossip !  
 EC. (*spitefully*) Old gossip !  
 MN. Lackaday !  
 EC. Lackaday !  
 MN. And alas !  
 EC. And alas !<sup>b</sup>  
 SC.<sup>c</sup> O, vat does zu say ?

<sup>a</sup> In the tragedy, Andromeda says : ἔασον, Ἀχοῖ, με σὺν φίλαις γόου πόθον λαβεῖν.

<sup>b</sup> The Scythian suddenly awakes to the fact that his prisoner is taking part in a conversation.

<sup>c</sup> τί λαλεῖς, 1086 πόθεν ἡ φωνή, 1089 κακκάσκυ καταγελᾷς (Schol.), 1092 φεύγει χαίρήσεις.

# ARISTOPHANES

- ΗΧΩ. οὗτος σί λαλῖς;  
 ΣΚ. πρυτάνεις καλέσω.  
 ΗΧΩ. πρυτάνεις καλέσω.  
 ΣΚ. σί κακόν;  
 ΗΧΩ. σί κακόν; 1085  
 ΣΚ. πῶτε τὸ πωνή;  
 ΗΧΩ. πῶτε τὸ πωνή;  
 ΣΚ. σὺ λαλῖς;  
 ΗΧΩ. σὺ λαλῖς;  
 ΣΚ. κλαύσαι.  
 ΗΧΩ. κλαύσαι.  
 ΣΚ. κακκάσκι μοι;  
 ΗΧΩ. κακκάσκι μοι;  
 ΜΝ. μὰ Δί', ἀλλὰ γυνὴ πλησίον αὐτῇ. 1090  
 ΗΧΩ. πλησίον αὐτῇ.  
 ΣΚ. ποῦ 'στ' ἡ μιανὰ; καὶ δὴ πεύγει.  
 ποῖ ποῖ πεύγεις; οὐ καιρήσεις.  
 ΗΧΩ. οὐ καιρήσεις.  
 ΣΚ. ἔτι γὰρ γρύζεις;  
 ΗΧΩ. ἔτι γὰρ γρύζεις; 1095  
 ΣΚ. λαβὲ τῇ μιανὰ.  
 ΗΧΩ. λαβὲ τῇ μιανὰ.  
 ΣΚ. λάλο καὶ κατάρατο γύναικο.  
 ΕΥ. (ὡς Περσεύς) ὦ θεοὶ τίν' ἐς γῆν βαρβάρων  
 ἀφίγμεθα  
 ταχεῖ πεδίλῳ; διὰ μέσου γὰρ αἰθέρος  
 τέμνων κέλευθον, πόδα τίθημ' ὑπόπτερον, 1100  
 Περσεύς, πρὸς Ἄργος ναυστολῶν, τὸ Γοργόνης  
 κᾶρα κομίζων.  
 ΣΚ. σί λέγι; τῇ Γόργος πέρι

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<sup>a</sup> Euripides enters in the guise of Perseus.

THE THESMOPHORIAZUSAE, 1083-1102

- EC. O, vat does zu say ?  
 SC. I'se calls de police.  
 EC. I'se calls de police.  
 SC. Vat nosense is dis ?  
 EC. Vat nosense is dis ?  
 SC. Vy, vere is de voice ?  
 EC. Vy, vere is de voice ?  
 SC. (to Mn.) Vos id zu ?  
 EC. Vos id zu ?  
 SC. Zu'll catch id.  
 EC. Zu'll catch id.  
 SC. Does zu mocksh ?  
 EC. Does zu mocksh ?  
 MN. 'Tisn't I, I declare : it is that woman there.  
 EC. It is that woman there.  
 SC. Vy, vere is de wretch ?  
 Me mush catch, me mush catch.  
 Her's a gone, her's a fled.  
 EC. Her's a gone, her's a fled.  
 SC. Zu'll a suffer for dis.  
 EC. Zu'll a suffer for dis.  
 SC. Vat again ?  
 EC. Vat again ?  
 SC. Zeege ole o' de mix.  
 EC. Zeege ole o' de mix.  
 SC. Vat a babbled an' talketing ooman.<sup>a</sup>  
 EU. <sup>b</sup>Ah me, what wild and terrible coast is this ?  
 Plying the pathless air with wingèd feet,  
 Steering for Argos, bearing in my hand  
 The Gorgon's head—  
 SC. Vat dat zu say o' Gorgo ?

<sup>a</sup> All E.'s speech comes from the *Andromeda* ; so 1105 (fr. 124-125). In the *Andromeda*, Perseus sees the maiden and a dialogue ensues. Doubtless he attempts to loose her after slaying the monster.

# ARISTOPHANES

- τὸ γραμματέο σὺ τῇ κεφαλῇ;  
 ΕΓ. τὴν Γοργόνης  
 ἔγωγε φημί.  
 ΣΚ. Γοργό τοι καὶ γὰρ λέγι.  
 ΕΥ. ἔα· τίν' ὄχθον τόνδ' ὀρῶ καὶ παρθένον 1105  
 θεαῖς ὁμοίαν ναῦν ὅπως ὠρμισμένην;  
 ΜΝ. ὦ ξένε, κατοίκεταιρόν με τὴν παναθλίαν,  
 λῦσόν με δεσμῶν.  
 ΣΚ. οὐκὶ μὲ λαλήσι σύ;  
 κατάρατο τολμᾶς ἀποτανουμένη λαλᾶς;  
 ΕΥ. ὦ παρθέν' οἰκτεῖρω σὲ κρεμαμένην ὀρών. 1110  
 ΣΚ. οὐ παρτέν' ἐστίν, ἀλλ' ἀμαρτωλὴ γέρων,  
 καὶ κλέπτο καὶ πανοῦργο.  
 ΕΥ. ληρεῖς ὦ Σκύθα.  
 αὕτη γάρ ἐστιν Ἀνδρομέδα παῖς Κηφέως.  
 ΣΚ. σκέψαι τὸ κύστο· μὴ τι μικτὸν παίνεται;  
 ΕΥ. φέρε δευρό μοι τὴν χεῖρ', ἵν' αἰψίωμαι κόρης· 1115  
 φέρε, Σκύθ'· ἀνθρώποισι γὰρ νοσήματα  
 ἅπασιν ἐστίν· ἐμέ δὲ καὐτόν τῆς κόρης  
 ταύτης ἔρωσ ἐΐληφεν.  
 ΣΚ. οὐ ζηλώσῃ σε·  
 ἀτὰρ εἰ τὸ πρωκτὸ δεῦρο περιεστραμμένον,  
 οὐκ ἐπτόνησά σ' αὐτὸ πυγίξεις ἄγων. 1120  
 ΕΥ. τί δ' οὐκ ἐᾶς λύσαντά μ' αὐτήν, ὦ Σκύθα,  
 πεσεῖν ἐς εὐνὴν καὶ γαμήλιον λέχος;  
 ΣΚ. εἰ σπῶδρ' ἐπιτυμεῖς τῇ γέροντο πύγισο,  
 τῇ σανίδο τρήσας ἐξόπιστο πρῶκτισον.  
 ΕΥ. μὰ Δί', ἀλλὰ λύσω δεσμά.

<sup>a</sup> τί λέγεις; τοῦ Γόργου φέρεις τοῦ γραμματέως τὴν κεφαλὴν. For Gorgon's head he substitutes "the head of Gorgias the writer," that is, the famous rhetorician of Leontini, who was then living at Athens. Cf. Plato, *Symposium*, ch. xx.

THE THESMOPHORIAZUSAE, 1103-1125

- Dat zu has gots de writer Gorgo's head ? <sup>a</sup>  
 EU. "Gorgon," I say.  
 SC. An' me says "Gorgo" too.  
 EU. Alas, what crag is this, and lashed upon it  
 What maiden, beautiful as shapes divine,  
 A lovely craft too rudely moored ?  
 MN. <sup>b</sup> O stranger,  
 Pity the sorrows of a poor young woman,  
 And loose my bonds.  
 SC.<sup>c</sup> Vat, vill zu no be quiet ?  
 Vat, talkee, talkee, ven zu're goin' to die ?  
 EU. Fair girl, I weep to see thee hanging there.  
 SC. Disn't von gal : dis von ole villain man,  
 Von vare bad rascal fellow.  
 EU. Scythian, peace !  
 This is Andromeda, King Cepheus' daughter.  
 SC. Von dawder ! Dis ? Vare obvious man, metinks.<sup>d</sup>  
 EU. O, reach thy hand, and let me clasp my love ;  
 O Scythian, reach. Ah me, what passionate storms  
 Toss in men's souls ; and as for mine, O lady,  
 Thou art my love !  
 SC.<sup>e</sup> Me nod admire zure dasde.  
 Sdill zu may tiss her, if zu wiss id, dere.  
 EU. Hard-hearted Scythian, give me up my love,  
 And I will take her,—take her aye to wife.  
 SC.<sup>f</sup> Tiss her, me says ; me nod objex to dat.  
 EU. Ah me, I'll loose her bonds.

<sup>b</sup> *Andromeda*, fr. 128.

<sup>c</sup> οὐχὶ μὴ λαλήσεις, λαλήσαι, 1114 τὸν κύσθον, μικρὸν φαίνεται.

<sup>d</sup> I lit. specta pene hunc : num tibi parvus videtur ?

<sup>e</sup> εἰ μὴ τὸ νῶτον ἦν πρὸς τῇ σανίδι, ἀλλὰ πρὸς ἡμᾶς ἐτέτραπτο, οὐκ ἂν σοι ἐφθόνησα ἀπαγαγόντι περανεῖν : Schol. Lines 1119-20 : si podex huc conversus esset, non tibi inviderem, quin praevideres.

<sup>f</sup> εἰ σφύδρα ἐπιθυμεῖς τὸν γέροντα πυγίσαι, τὴν σανίδα τρήσας ἐξόπισθε πρῶκτισον : tabula perforata a tergo culum divide.

## ARISTOPHANES

- ΣΚ. μαστιγῶ σ' ἄρα. 1125  
ΕΥ. καὶ μὴν ποιήσω τοῦτο.  
ΣΚ. τὸ κεφαλὴ σ' ἄρα  
τὸ ξιπομάκωραν ἀποκεκόφω τουτοῦ.  
ΕΥ. αἱ αἱ τί δράσω; πρὸς τίνας στρεφθῶ λόγους;  
ἀλλ' οὐκ ἂν ἐνδέξαίτο βάρβαρος φύσις.  
σκαιοῖσι γάρ τοι καινὰ προσφέρων σοφὰ 1130  
μάτην ἀναλίσκοις ἄν, ἀλλ' ἄλλην τινὰ  
τούτῳ πρέπουσαν μηχανὴν προσοιστέον.  
ΣΚ. μιὰρὸς ἀλώπηξ, οἶον ἐπιτήκιζέ μοι.  
ΜΝ. μέμνησο Περσεῦ μ' ὥς καταλείπεις ἀθλίαν.  
ΣΚ. ἔτι γὰρ σὺ τῇ μαστιγαν ἐπιτυμεῖς λαβεῖν; 1135  
ΧΟ. Παλλάδα τὴν φιλόχορον ἐμοὶ  
δεῦρο καλεῖν νόμος ἐς χορόν,  
παρθένον ἄλγυα κούρην,  
ἣ πόλιν ἡμετέραν ἔχει | στρ. α 1140  
καὶ κράτος φανερόν μόνῃ  
κληδοῦχος τε καλεῖται.  
φάνηθ' ὧς τυράννους  
στυγοῦς ὥσπερ εἰκός.  
δῆμός τοί σε καλεῖ γυναι- | ἀντ. α 1145  
κῶν· ἔχουσα δέ μοι μόλοις  
εἰρήνην φιλέορτον.  
ἦκετέ τ' εὐφρονες ἱλαί, | στρ. β  
πότνιαι, ἄσος ἐς ὑμέτερον,  
οὐδὲν ἀνδράσιν οὐ θέμις εἰσορᾶν 1150  
ὄργια σεμνὰ θεᾶν, ἵνα λαμπάσι

<sup>a</sup> τὴν κεφαλὴν σου τῇ ξιφομαχαίρᾳ ἀποκόψω ταύτῃ.

<sup>b</sup> Line 1130 is from Eur. *Medea*, 299.

<sup>c</sup> ἐπισηκίζε.

# THE THIESMOPHORIASUSAE, 1125-1151

- SC. Zu bedder nod.
- EU. Ah me, I will.
- SC.<sup>a</sup> Den, me'se cut off zure head.  
Me draw de endless, and zu die, zu dead.
- EU. Ah, what avails me ? Shall I make a speech ?  
His savage nature could not take it in.  
True wit and wisdom were but labour lost  
On such a rude barbarian.<sup>b</sup> I must try  
Some more appropriate, fitter stratagem.
- (He goes out.)
- SC. O, de vile vox ! He jocket me vare near.<sup>c</sup>
- MN. O, Perseus, Perseus, wilt thou leave me so ?
- SC. Vat, does zu askin' for de vip again ?
- CH.
- Pallas we call upon,  
Chastest and purest one,  
Maiden and Virgin, our  
Revels to see :  
Guarding our portals  
Alone of Immortals,  
Mightily, potently,  
Keeping the key.  
Hater of Tyranny,  
Come, for we call thee, we  
Women in Chorus.  
Bring Peace again with thee.  
Jocundly, merrily,  
Long to reign o'er us.
- Sacred, unearthly ones,  
Awfullest Shades,  
Graciously, peacefully,  
Come to your glades.  
Man must not gaze on the  
Rites at your shrine,

# ARISTOPHANES

φαίνεται ἄμβροτον ὄψιν.  
 μόλετον ἔλθετον, ἀντόμεθ' ὦ | ὁλτ. β 1155  
 Θεσμοφόρῳ πολυποτιμία,  
 εἰ καὶ πρότερόν ποτ' ἐπηκούω  
 ἦλθετον, ἔλθετε νῦν, ἀφίκεσθ' ἱκε-  
 τεύομεν ἐνθάδε χήμῳ.

- ΕΥ. γυναῖκες εἰ βούλεσθε τὸν λοιπὸν χρόνον 1160  
 σπονδὰς ποιήσασθαι πρὸς ἐμέ, νυνὶ πάρα,  
 ἐφ' ᾧτ' ἀκοῦσαι μηδὲν ὑπ' ἐμοῦ μηδαμὰ  
 κακὸν τὸ λοιπόν. ταῦτ' ἐπικηρυκεύομαι.
- ΧΘ. χρεῖα δὲ ποῖα τόνδ' ἐπείσφereis λόγον;  
 ΕΥ. ὅδ' ἐστίν, οὖν τῇ σανίδι, κηδεστῆς ἐμός. 1165  
 ἦν οὖν κομίσωμαι τοῦτον, οὐδὲν μοῦ ποτε  
 κακῶς ἀκούσεται. ἦν δὲ μὴ πίθῃσθέ μοι,  
 ἃ νῦν ὑποικουρεῖτε, τοῖσιν ἀνδράσιν  
 ἀπὸ τῆς στρατιᾶς παροῦσιν ὑμῶν διαβλαῶ.
- ΧΘ. τὰ μὲν παρ' ἡμῶν ἴσθι σοι πεπεισμένα. 1170  
 τὸν βάρβαρον δὲ τοῦτον αὐτὸς πεῖλλε σύ.
- ΕΥ. ἐμὸν ἔργον ἐστίν· καὶ σὸν, ὠλάφιοι, ἃ σοι  
 καθ' ὁδὸν ἔφραζον ταῦτα μεμνήσθαι ποιεῖν.  
 πρῶτον μὲν οὖν δίελθε κἀνακόλπασον.  
 σὺ δ', ὦ Τερηδών, ἐπαναφύσα Περσικόν. 1175
- ΣΚ. τί τὸ βόμβο τοῦτο; κῶμο τίς ἀνεγείρι μοι;  
 ΕΥ. ἡ παῖς ἔμελλε προμελετᾶν, ὦ τοξότα.  
 ὀρχησομένη γὰρ ἔρχεθ' ὡς ἄνδρας τινάς.
- ΣΚ. ὀρκῆσι καὶ μελετήσι, οὐ κωλύς ἐγώ.

<sup>a</sup> Euripides comes in, dressed as an old musician.

<sup>b</sup> The name of some piper. <sup>c</sup> ὁ βόμβος, κῶμον ἀνεγείρει.

<sup>d</sup> (1179) ὀρχησάσθω καὶ μελετήσάτω· οὐ κωλύσω ἐγώ. ὡς ἐλαφρά, ὥσπερ ψύλλα κατὰ τὸ κώδιον. (1183) ναίχι, κάθησο θυγάτριον· ὡς στέριφον τὸ τιτθίον. (1187) κλαίῃσιν, ἀνακλύπτει



THE THESMOPHORIAZUSAE, 1154-1179

Torch-glimmer flashing o'er  
 Features divine.  
 Come, for we're pouring  
 Imploring, adoring,  
 Intense veneration ;  
 Dawn on your worshippers,  
 Givers of Home and our  
 Civilization.<sup>a</sup>

EU. Ladies, I offer terms. If well and truly  
 Your honourable sex befriend me now,  
 I won't abuse your honourable sex  
 From this time forth for ever. This I offer.

CH. (*suspiciously*) But what's your object in proposing  
 this ?

EU. That poor old man there, he's my poor old cousin.  
 Let him go free, and nevermore will I  
 Traduce your worthy sex ; but if you won't,  
 I'll meet your husbands coming from the Wars,  
 And put them up to all your goings-on.

CH. We take your terms, so far as we're concerned,  
 But you yourself must manage with the Scythian.

EU. I'll manage *him*. Now, Hop-o'-my-thumb, come  
 forward,

(*A dancing girl enters.*)

And mind the things I taught you on the way.  
 Hold up your frock : skip lightly through the  
 dance.

The Persian air, Teredon,<sup>b</sup> if you please.

SC.<sup>c</sup> Vy, vat dis buzbuzz ? revels come dis vay ?

EU. She's going to practise, Scythian, that is all.  
 She's got to dance in public by-and-by.

SC.<sup>d</sup> Yesh, praetish, yesh. Hoick ! how se bobs about !

καὶ παρακίπει ἀποβόλῃ μινον. οὐκ καλὸν τὸ σχῆμα περὶ τὸ  
 πύθιον.

# ARISTOPHANES

- ὥς ἐλαπρός, ὥσπερ ψύλλο κατὰ τὸ κώδιον. 1180
- ΕΥ. φέρε, θοϊμάτιον κατάθου μὲν, ὦ τέκνον, τοδί·  
καθιζομένη δ' ἐπὶ τοῖσι γόνασι τοῦ Σκύλλου,  
τὼ πόδε πρότεινον, ἵν' ὑπολύσω.
- ΣΚ. ναῖκι ναί  
κάτησο κάτησο, ναῖκι ναί, τυγάτριον.  
οἴμ' ὥς στέριπο τὸ τιττί', ὥσπερ γογγύλη. 1185
- ΕΥ. αὖλεις σὺ θάπτον· ἔτι δέδοικας τὸν Σκύθην;
- ΣΚ. καλό γε τὸ πυγή. κλαῦσί γ' ἂν μὴ ἔνδον  
μένης.  
ἀνακύπτει καὶ παρακύπτει ἀπεψωλημένος·  
εἶεν· καλὴ τὸ σκῆμα περὶ τὸ πόστιον.
- ΕΥ. καλῶς ἔχει. λαβέ θοϊμάτιον· ὦρα ὅτι νῦν  
ἤδη βαδίζειν.
- ΣΚ. οὐκὶ πιλῆσι πρῶτά με; 1190
- ΕΥ. πάνυ γε· φίλησον αὐτόν.
- ΣΚ. ὃ ὃ ὃ παπαπαπαῖ,  
ὥς γλυκερὸ τὸ γλῶσσ', ὥσπερ Ἀττικὸς μέλις.  
τί οὐ κατεύδει παρ' ἐμέ;
- ΕΥ. χαῖρε τοξότα,  
οὐ γὰρ γένοιτ' ἂν τοῦτο.
- ΣΚ. ναὶ ναὶ γράδιο.  
ἐμοὶ κάρισσο σὺ τοῦτο.
- ΕΥ. δώσεις οὖν δρυαχμήν; 1195
- ΣΚ. ναὶ ναῖκι δῶσι.
- ΕΥ. τὰργύριον τοῖνυν φέρε.
- ΣΚ. ἀλλ' οὐκ ἔκωδέν· ἀλλὰ τὸ συμβήνην λαβέ.  
ἔπειτα κομίζεις αὐτίς; ἀκολουτί, τέκνον.  
σὺ δὲ τοῦτο τήρει τῇ γέροντο, γράδιο.  
ὄνομα δέ σοι τί ἔστιν;
- ΕΥ. Ἀρτεμισία. 1200
- ΣΚ. μεμνήσι τοῖνυν τοῦνομ'· Ἀρταμουξία.

# THE THESMOPHORIAZUSAE, 1180-1201

Now here, now dere : von vlea upon de planket.  
 EU. Just stop a moment ; throw your mantle off ;  
 Come, sit you down beside the Scythian here,  
 And I'll unloose your slippers. That will do.  
 We must be moving homeward.<sup>a</sup>

sc.<sup>b</sup> May I tiss her ?

EU. Once, only once.

sc. (*kissing her*) O, O, vat vare sweet tiss !

Dat's vare moche sweeter dan zure Attish homies.

Dooze let me tiss her tecon time, ole lady.

EU. No, Scythian, no ; we really can't allow it.

sc. O doozy, doozy, dear ole lady, doozy.

EU. Will you give silver for one kiss ?

sc.<sup>c</sup> Yesh ! yesh !

EU. Well, p'raps on that consideration, Scythian,

We won't object ; but give the silver first.

sc.<sup>d</sup> Silver ? Vy, vere ? I'se got none. Take dis  
 bow-eus.

Zu, vat I call zu ?

EU. Artemisia.

sc. Yesh. Hartomixer.

<sup>a</sup> Lines 1183-1189. sc. Nae, sede, sede, nae, filiola. Hei mihi, quam firmæ sunt papillae, instar rapae ! eu. Cane tu ocus. An adhuc Scytham times ? sc. Pulchrae hercle sunt nates. (*Mutonem ipsum allocutus*) Male tibi erit, nisi sub veste manebis. Sursum deorsum movetur nudatus. Esto : pulchra est species mentulæ. eu. Recte est : cape vestem, tempus est iam nobis abundi.

<sup>b</sup> φιλήσεις.

<sup>c</sup> δώσω.

<sup>d</sup> ἔχω οὐδέν, σφόνηρον "bow-case," κομίζεις, ἀκολούθει, (1201) μὴ μνησθῆναι.

# ARISTOPHANES

- ΕΥ. Ἐρμῇ δόλιε, ταυτὶ μὲν ἔτι καλῶς ποιεῖς.  
 σὺ μὲν οὖν ἀπότηρε, παιδάριον τουτὶ λαβών·  
 ἐγὼ δὲ λύσω τόνδε. σὺ δ' ὅπως ἀνδρικῶς  
 ὅταν λυθῇς τάχιστα, φεύξει, καὶ τενεῖς 1205  
 ὥς τὴν γυναῖκα καὶ τὰ παιδί' οἴκαδε.
- MN. ἐμοὶ μελήσει ταυτά γ', ἦν ἅπαξ λυθῶ.
- ΕΥ. λέλυσσο. σὸν ἔργον, φεύγε πρὶν τὸν τοξότην  
 ἦκοντα καταλαβεῖν.
- MN. ἐγὼ δὴ τοῦτο δρῶ.
- ΣΚ. ὦ γράδι' ὥς καρίεντό σοι τὸ τυγάτριον, 1210  
 κοῦ δύσκολ' ἀλλὰ πρᾶο. ποῦ τὸ γράδιο;  
 οἴμ' ὥς ἀπόλωλο· ποῦ τὸ γέροντ' ἐντευτενί;  
 ὦ γράδι', ὦ γρά'. οὐκ ἐπαινῶ γράδιο.  
 Ἄρταμουξία.  
 διέβαλλέ μ' ὁ γραῦς. ἀπότηρε' ὥς τάκιστα σύ·  
 ὀρτῶς δὲ συβήνη' στί· καταβηνῆσι γάρ. 1215  
 οἴμοι,  
 τί δρᾶσι; ποῖ τὸ γράδι'; Ἄρταμουξία.
- ΧΟ. τὴν γραῦν ἐρωτᾷς ἢ φερεν τὰς πηκτίδας;
- ΣΚ. ναὶ ναῖκι. εἶδες αὐτό;
- ΧΟ. ταύτῃ γ' οἴχεται  
 αὐτὴ τ' ἐκείνη καὶ γέρων τις εἶπετο.
- ΣΚ. κροκῶτ' ἔκοντο τῇ γέροντο;
- ΧΟ. φήμ' ἐγώ. 1220  
 ἔτ' ἂν καταλάβοις, εἰ διώκοις ταυτηί.
- ΣΚ. ὦ μιὰρὸ γράο· πότερα τρέξι τὴν ὁδό;  
 Ἄρταμουξία.

<sup>a</sup> *Hor-o'-my-thumb runs out. The Scythian flings his bow-case to Euripides and runs after her.*

<sup>b</sup> *Euripides and Mnesilochus leave the stage. They are hardly out of sight when the Scythian returns.*



# ARISTOPHANES

ΧΟ. ὀρθὴν ἄνω δίωκε. ποῖ θεῖς; οὐ πάλιν.  
τηδὲ διώξεις; τοῦμπαλιν τρέχεις σύ γε.

ΣΚ. κακόδαιμον, ἀλλὰ τρέξι' Ἀρταμουξία.

ΧΟ. τρέχε νυν, τρέχε νυν, κατὰ τοὺς κόρακας, 1225  
ἐπουρίσας.

ἀλλὰ πέπαισται μετρίως ἡμῖν.

ὥσθ' ὥρα δῆτ' ἐστὶ βαδίζειν

οἴκαδ' ἐκάστη.

τὼ Θεσμοφόρῳ δ' ἡμῖν ἀγαθὴν

τούτων χάριν ἀνταποδοίτην. 1230

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<sup>a</sup> They are of course misdirecting him; notwithstanding which, he seems likely, in his flurry, to stumble on the right road.

THE THESMOPHORIAZUSAE, 1223-1231

CH. Straight up the hill; no, no, not that direction.<sup>a</sup>

You're going wrong: see, that's the way she went.

SC. O dear, O dear, but Hartomixer runnish.

*(He runs out the wrong way.)*

CH. Merrily, merrily, merrily on

to your own confusion go.

But we've ended our say,

and we're going away,

Like good honest women,

straight home from the Play.

And we trust that the twain-

Home-givers will deign

To bless with success our performance to-day.





# THE ECCLESIAZUSAE

## INTRODUCTION

THERE is no direct evidence of the date of this Comedy ; but the allusions made in the play itself, and the Scholiasts' comments, make it clear that it was exhibited in 393 B.C., when Eubulides was archon.

After the Peloponnesian War, Athens remained for about nine years, 404-395 B.C., in a state of humiliation and subjection to Sparta. The Spartans had behaved with great magnanimity, in refusing to destroy Athens utterly ; but by so doing, they gave offence to Thebes and Corinth. These states never again supported the Spartan League ; they refused to help in opposing Thrasybulus, and later in a war against Elis, nor would they join in the expedition of Agesilaus to Asia Minor ; in fact, the Boeotians offered him a direct affront, when he attempted, in remembrance of the Trojan War, to sacrifice at Aulis. Hence in 395, when the Phocians appealed for help against Thebes, Sparta summoned her allies to invade Boeotia : Corinth alone refused. The Boeotians appealed to Athens to form a league against Sparta. " It must have been a time for great searchings of heart amongst the wisest Athenians ; and Thrasybulus, then the most eminent leader of the people, seems to have been seriously perplexed and uncertain which course it would be most prudent to

## THE ECCLESIAZUSAE

adopt. For this was doubtless the occasion on which he first promised the Lacedaemonians to speak in their favour, and then, changing his mind, excused himself on the ground of sudden indisposition" (*Ecccl.* 356).<sup>a</sup> However, the League against Sparta was formed, and Athenian troops at once set out for Haliartus; arriving indeed too late for the battle in which Lysander perished, but in time to aid in driving out the army of Pausanias without another battle.

"Here then we find an alliance which precisely answers to the description given in the speech of Praxagora."<sup>b</sup> At first all went well; but the great battle of Corinth (394) resulted in the defeat of the League. Agesilaus, returning from Asia, defeated the League again at Coronea. "It was at this juncture, at the commencement of the year 393, that Praxagora comes forward, in the play before us, to condemn the vacillating policy of the men, and to propose that the government of Athens should henceforth be entrusted to the women, as the more stable and conservative sex."<sup>c</sup>

A year later Conon, who had already in 393 won the naval victory of Cnidus, returned to Athens, bringing the Persian fleet and Persian gold; the Long Walls and the fortifications of the Peiraeus were restored, and Athens was delivered from her anxieties. This is why Conon's name is associated with the League; and why 392 B.C. is too late a date for the play.

We have yet to discover why Praxagora, the apostle of conservatism, develops in this play "a

<sup>a</sup> Rogers, Introduction, p. xiv.

<sup>b</sup> *Ibid.* p. xv. See 193 and n.

<sup>c</sup> *Ibid.* p. xviii.

## ARISTOPHANES

scheme so startling and so novel, as to throw into the shade the wildest extravagances of the men. It is a scheme of naked socialism, involving the community of goods, the abolition of marriage, and (what is inaccurately called) the community of women." <sup>a</sup> It seems "impossible to doubt that the cause is to be found in the appearance, whilst Aristophanes was engaged on the *Ecclesiazusae*, of the *Republic* of Plato, or at all events of that part of the work which now constitutes Books II. to V. (inclusive) of the *Republic*." <sup>b</sup> Aristophanes was not the man to let pass such a delightful subject for caricature. Many similarities of thought and diction will be found. At the same time, of course, the comedian alters or exaggerates to suit his purpose; thus the Platonic communism was confined to the *φύλακες*, or Guardians of the State, and there is nothing in Plato resembling promiscuous intercourse between the sexes, until the members of this class had passed their prime.

<sup>a</sup> Rogers, Introduction, p. xxii.

<sup>b</sup> *Ibid.* p. xxii. See notes on 597, 612, 636, 657.

## ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΠΡΑΞΑΓΟΡΑ

ΙΤΝΗ Α

ΙΤΝΗ Β

ΧΟΡΟΣ ΙΤΝΑΙΚΩΝ

ΒΛΕΠΗΤΡΟΣ, ἀνὴρ Πραξαγόρας

ΑΝΗΡ γυναικὺς Β

ΧΡΕΜΗΣ

ΚΗΡΥΞ

ΓΡΑΤΣ Α

ΓΡΑΤΣ Β

ΓΡΑΤΣ Γ

ΜΕΙΡΑΞ

ΝΕΑΝΙΑΣ

ΘΕΡΑΠΗΑΝΑ Πραξαγόρας

# ΕΚΚΛΗΣΙΑΖΟΥΣΑΙ

ΠΡΑΞΑΓΟΡΑ. ὦ λαμπρόν ὄμμα τοῦ τροχηλάτου λύχινου  
 κάλλιστ' ἐν εὐσκόποισιν ἐξηρτημένον,  
 γονάς τε γὰρ σὰς καὶ τύχας δηλώσομεν·  
 τροχῷ γὰρ ἔλαβεις κεραμικῆς ῥύμης ὕπο  
 μυκτῆρσι λαμπρὰς ἡλίου τιμὰς ἔχεις· 5  
 ὄρμα φλογὸς σημεῖα τὰ ξυγκείμενα.  
 σοὶ γὰρ μόνῳ δηλοῦμεν, εἰκότως, ἐπεὶ  
 κὰν τοῖσι δωματίοισιν Ἀφροδίτης τρόπων  
 πειρωμέναισι πλησίον παρασταταεῖς,  
 λорδουμένων τε σωμάτων ἐπιστάτην 10  
 ὀφθαλμὸν οὐδεὶς τὸν σὸν ἐξείργει δόμων.  
 μόνος δὲ μηρῶν εἰς ἀπορρήτους μυχοὺς  
 λάμπεις, ἀφεύων τὴν ἐπανθούσαν τρίχα·  
 στοάς τε καρποῦ βακχίου τε νάματος  
 πλήρεις ὑποϊγνύσαισι συμπαρασταταεῖς· 15  
 καὶ ταῦτα συνδρῶν οὐ λαλεῖς τοῖς πλησίον.

---

<sup>a</sup> "The stage represents an Athenian street, with three houses in the background, the houses of Blepyrus, Chremes, and the husband of the Second Woman. The hour is 3 A.M. and the stars are still visible in the sky. A young and delicate woman, clad in masculine attire, is standing in the street, hanging up a lighted lamp in some conspicuous place. The woman is Praxagora, the wife of Blepyrus, who has just left her husband asleep within, and has come out wearing his garments, with his sturdy walking-stick in her hand, and his red Laconian shoes upon her feet. And the lamp is to serve as a

## THE ECCLESIAZUSAE<sup>a</sup>

PRAXAGORA. O glowing visage of the earthen lamp,  
 On this conspicuous eminence well-hung,  
 (For through thy fates and lineage will we go,  
 Thou, who, by whirling wheel of potter moulded,  
 Dost with thy nozzle do the sun's bright duty)-  
 Awake the appointed signal of the flame!<sup>1</sup>  
 Thou only knowest it, and rightly thou,  
 For thou alone, within our chambers standing,  
 Watchest unblamed the mysteries of love.<sup>b</sup>  
 Thine eye, inspector of our amorous sports,<sup>c</sup>  
 Beholdeth all, and no one saith *Begone!*  
 Thou comest, singeing, purifying all  
 The dim recesses which none else may see;  
 And when the garner, stored with corn and wine,  
 By stealth we open, thou dost stand beside us,  
 And though thou knowest all this, thou dost not peach.

*signal to other Athenian women who have agreed to meet her here before the break of day. No one is yet in sight: and while she is expecting their arrival, she apostrophizes the lamp in mock-heroic style, using such language as in tragedy might be addressed to the sun or moon or to some divine or heroic personage. According to the Scholiast the poet, in this opening speech, is glancing at some passage in the tragedies either of Agathon or of Dicaeogenes": R.*

<sup>b</sup> "The words Ἀφροδίτης πρόποι are equivalent to σχήματα ἀφροδίας. In passages like these the translation is not intended to give the precise sense of the original": R.

<sup>c</sup> Ἀνοδοιούργων = curatorum.

# ARISTOPHANES

- ἀνθ' ὧν συνείσει καὶ τὰ νῦν βουλευματα,  
 ὅσα Σκίροις ἔδοξε ταῖς ἐμαῖς φίλαις.  
 ἀλλ' οὐδεμία πάρεστιν ἄς ἦκειν ἐχρήν.  
 καίτοι πρὸς ὀρθρον γ' ἐστίν· ἡ δ' ἐκκλησία 20  
 αὐτίκα μάλ' ἔσται· καταλαβεῖν δ' ἡμᾶς ἔδρας,  
 ἄς Φυρόμαχος ποτ' εἶπεν, εἰ μέμνησθ' ἔτι,  
 δεῖ τὰς ἐταῖρας κἀγκαθιζόμενας λαθεῖν.  
 τί δῆτ' ἂν εἴη; πότερον οὐκ ἐρραμμένους 25  
 ἔχουσι τοὺς πώγωνας, οὓς εἵρητ' ἔχειν;  
 ἢ θαῖμάτια τὰνδρεῖα κλειψάσαις λαθεῖν  
 ἦν χαλεπὸν αὐταῖς; ἀλλ' ὁρῶ τονδὶ λύχρον  
 προσιόντα. φέρε νυν ἐπαναχωρήσω πάλιν,  
 μὴ καὶ τις ὧν ἀνὴρ ὁ προσιών τυγχάνῃ.  
 ΓΥΝΗ. Α. ὦρα βαδίζειν, ὡς ὁ κῆρυξ ἀρτίως 30  
 ἡμῶν προσιόντων δεύτερον κεκόκκυκεν.  
 ΠΡ. ἐγὼ δέ γ' ὑμᾶς προσδοκῶσ' ἐργηγόρειν  
 τὴν νύκτα πᾶσαν. ἀλλὰ φέρε, τὴν γείτονα  
 τήνδ' ἐκκαλέσωμαι, θρυγονῶσα τὴν θύραν.  
 δεῖ γὰρ τὸν ἀνδρ' αὐτῆς λαθεῖν.  
 ΓΥ. Β. ἤκουσά τοι 35  
 ὑποδοιμένη τὸ κνῦμά σου τῶν δακτύλων,  
 αἷτ' οὐ καταδαρθοῦς'. ὁ γὰρ ἀνὴρ, ὦ φιλόπατῃ,

" "The parasol festival; a festival celebrated by the women alone, at midsummer, in the month Scirophorion, in honour of Athene Sciras. The place of its celebration seems to have been a spot on the Sacred Way just outside the gates of Athens, where was the tomb of Scirus, the Dodonaean seer; and near it a Temple of Athene Sciras. It was attended by the priestess of Athene, the priest of the Sun, and the priest of Erechtheus who came down from the Acropolis bearing the sacred white parasol, *σκιάδειον* λευκὸν δ λέγεται Σκῖρον: Scholiast. (Of. T. 834, 835 " : R.

b A reference to one of the tragedies spoken of on I, above, in which P. seems to have ordered his *ἐταίρους* to lie in ambush, to



# THE ECCLESIAZUSAE, 17-37

Therefore our plans will we confide to thee,  
 What at the Seira <sup>a</sup> we resolved to do.  
 Ah, but there's no one here who should be here.  
 Yet doth it draw towards daybreak; and the Assembly  
 Full soon will meet; and we frail womankind  
 Must take the seats Phyromachus assigned us  
 (You don't forget?) and not attract attention.<sup>b</sup>  
 What can the matter be? Perchance their beards  
 Are not stitched on, as our decree commanded,  
 Perchance they found it difficult to steal  
 Their husband's garments. Stay! I see a lamp  
 Moving this way. I will retire and watch,  
 Lest it should haply be some MAN approaching! <sup>c</sup>

FIRST WOMAN. It is the hour to start. As I was coming  
 I heard the herald give his second -crow.<sup>d</sup>

PR. I have been waiting, watching for you all  
 The whole night long; and now I'll summon forth  
 My neighbour here, scratching her door so gently  
 As not to rouse her husband.

SECOND WOMAN.<sup>e</sup> Yea, I heard  
 (For I was up and putting on my shoes)  
 The stealthy creeping of thy finger-nail.

which Aristophanes gives a new turn by saying *ἐταίπας*. Probably  
*ἐταίπας* *ἐταί* was part of the speech; it is not appropriate here.

<sup>c</sup> *She conceals herself; enter woman with lamp.*

<sup>d</sup> *Praxagora reappears.*

<sup>e</sup> "The women who during the next sixteen lines keep dropping in, either singly or in small groups, are in my opinion all members of the Chorus making their way to the orchestra. They are probably twelve in all, forming a semichorus, and representing that section of Praxagora's followers which dwelt within the city walls. The other section, the women from the country, enter in a body, infra 300, singing their entrance song. Then the two semichoruses coalesce and become the full Chorus of the play. And the speaker of lines 54-56, and a few other lines in the conversation, is in my opinion the Coryphaeus, who enters with the first semichorus": R.

# ARISTOPHANES

- Σαλαμίνιος γάρ ἐστιν ὧ ξύνειμ' ἐγώ,  
τὴν νύχθ' ὅλην ἤλαυνέ μ' ἐν τοῖς στρώμασιν,  
ὥστ' ἄρτι τουτὶ θοῖμάτιον αὐτοῦ λαβεῖν. 40
- ΓΥ. Α. καὶ μὴν ὁρῶ καὶ Κλειναρέτην καὶ Σωστράτην  
παρουῖσαν ἤδη τήνδε καὶ Φιλαινέτην.
- ΗΜΙΧΟΡΙΟΝ. οὐκ οὐν ἐπείξεσθ'; ὥς Γλύκη κατώμοσεν  
τὴν ὑστάτην ἤκουσαν οἶνου τρεῖς χόας  
ἡμῶν ἀποτίσειν κἀρεβίνθων χοῖνικα. 45
- ΓΥ. Α. τὴν Σμικυθίωνος δ' οὐχ ὁρᾷς Μελιστίχην  
σπεύδουσιν ἐν ταῖς ἐμβάσιν; καὶ μοι δοκεῖ  
κατὰ σχολὴν παρὰ τάνδρὸς ἐξελθεῖν μόνη.
- ΓΥ. Β. τὴν τοῦ καπήλου δ' οὐχ ὁρᾷς Γευσιστράτην,  
ἔχουσιν ἐν τῇ δεξιᾷ τὴν λαμπάδα; 50
- ΠΡ. καὶ τὴν Φιλοδωρήτου τε καὶ Χαιρητάδου  
ὁρῶ προσιούσας, χἀτέρας πολλὰς πάνν  
γυναικάς, ὃ τι πέρ ἐστ' ὄφελος ἐν τῇ πόλει.
- ΗΜΙΧ. καὶ πάνν τάλαιπῶρως ἔγωγ', ὧ φιλτάτη,  
ἐκδράσα παρέδυν. ὃ γὰρ ἀνὴρ τὴν νύχθ' ὅλην 55  
ἔβητε, τριχίδων ἐσπέρας ἐμπλήμενος.
- ΠΡ. κάθησθε τοῖνυν, ὥς ἂν ἀνέρωμαι τάδε  
ὑμᾶς, ἐπειδὴ συλλελεγμέναις ὁρῶ,  
ὅσα Σκίροις ἔδοξεν εἰ δεδράκατε.
- ΓΥ. Α. ἔγωγε. πρῶτον μὲν γ' ἔχω τὰς μασχάλας 60  
λόχμης δασυτέρας, καθάπερ ἦν ξυγκείμενον.  
ἔπειθ' ὁπόθ' ἀνὴρ εἰς ἀγορὰν οἴχοιτό μου,

<sup>a</sup> "Now enter, on their way to the orchestra, seven other women, all distinguished by their own names or by the names of their husbands. As they are passing in, the actors, standing on the stage, make their comments about them, exactly as Peisthetaerus and the Hoopoe, in the *Birds*, discuss the members of the Chorus, hurrying in to the orchestra there. These seven women were probably well known to the audience, and doubtless there were reasons for their selection with which we are now un-

THE ECCLESIAZUSAE, 38-62

My husband, dear—a Salaminian he—  
Has all night long been tossing in his bed ;  
Wherefore I could not steal his garb till now.

.W. O now they are coming !<sup>a</sup> Here's Cleinarete,  
Here's Sostrata, and here's Philaenete.

SMICHORUS. Come, hurry up : for Glyce vowed a vow  
That whosoever comes the last shall pay  
One quart of chickpeas and nine quarts of wine.

.W. And look ! Melistiche, Smicythion's wife,  
Wearing her husband's shoes. She, only she,  
Has come away, methinks, at ease, unfurried.

.W. And look ! Geusistrata, the tapster's wife,  
In her right hand the torch.

R. And now the wives  
Of Philodoretus and Chacretades,  
And many another, hurrying on I see,  
All that is best and worthiest in the town.

.CH. O honey, I'd tremendous work to come.  
My husband gorged his fill of sprats at supper,  
And he's been cough, cough, coughing all night long.

.R. Well, sit ye down, that I may ask you this,  
Now that ye're all assembled : have ye done  
What at the Seira 'twas resolved to do ?

.W. I have, for one. See, underneath my arms  
The hair is growing thicker than a copse,<sup>b</sup>  
As 'twas agreed : and when my husband started

acquainted : but we may conjecture that Smicythion resembled  
he 'auld man' whom Burns's 'young lassie' married, 'who's  
loyl't an' who's dozin', whose bluid it is frozen,' so that Melistiche  
found no difficulty in escaping from him unobserved. And Geusi-  
strata was probably often seen by her customers in the attitude  
here depicted, *ἔχουσα τὴν λαμπάδα ἐν τῇ δεξιᾷ*. Torches would  
be frequently blazing in the *καπηλείον* till late at night" : R.

<sup>b</sup> *ἔθριψαν γὰρ τρίχας, ἵνα ὕταν χιιροτονῶσι, δοκῶσιν ἄνδρες εἶναι* :  
Scholiast.

# ARISTOPHANES

- ἀλειψαμένη τὸ σῶμ' ὅλον δι' ἡμέρας  
ἐχλιανόμην ἐστῶσα πρὸς τὸν ἥλιον.
- ΓΥ.Β. κᾶγωγε· τὸ ξυρὸν δέ γ' ἐκ τῆς οἰκίας 65  
ἔρριψα πρῶτον, ἵνα δασυνθείην ὅλη  
καὶ μηδὲν εἶην ἔτι γυναικὶ προσφερῆς.
- ΠΡ. ἔχετε δὲ τοὺς πώγωνας, οὓς εἶρητ' ἔχειν  
πάσαισιν ὑμῖν, ὅποτε συλλεγοίμεθα;
- ΓΥ.Α. νῆ τὴν Ἑκάτην, καλὸν γ' ἔγωγε τουτονί. 70
- ΓΥ.Β. κᾶγωγ' Ἐπικράτους οὐκ ὀλίγῳ καλλίονα.
- ΠΡ. ὑμεῖς δὲ τί φατέ;
- ΓΥ.Α. φασί· κατανεύουσι γοῦν.
- ΠΡ. καὶ μὴν τά γ' ἄλλ' ὑμῖν ὁρῶ πεπραγμένα.  
Λακωνικὰς γὰρ ἔχετε καὶ βακτηρίας  
καὶ θαϊμάτια τῶνδρεῖα, καθάπερ εἵπομεν. 75
- ΓΥ.Α. ἔγωγέ τοι τὸ σκύταλον ἐξηνεγκάμην  
τὸ τοῦ Λαμίου τουτὶ καθεύδοντος λάθρα.
- ΠΡ. τουτ' ἔστ' ἐκεῖνο, "τῶν σκυτάλων ὧν πέρδεται."
- ΓΥ.Α. νῆ τὸν Δία τὸν σωτῆρ' ἐπιτήδειός γ' ἂν ᾔην  
τὴν τοῦ Πανόπτου διφθέραν ἐνημμένους 80  
εἵπερ τις ἄλλος βουκολεῖν τὸν δῆμιον.
- ΠΡ. ἀλλ' ἄγεθ' ὅπως καὶ τὰπὶ τούτοις δράσομεν,  
ἕως ἔτ' ἐστὶν ἄστρα κατὰ τὸν οὐρανόν·  
ἡκκλησία δ', εἰς ἣν παρεσκευάσμεθα  
ἡμεῖς βαδίζειν, ἐξ ἧς γενήσεται. 85
- ΓΥ.Α. νῆ τὸν Δί', ὥστε δεῖ σε καταλαβεῖν ἔδρας  
ὑπὸ τῷ λίθῳ, τῶν πρυτάνεων καταντικρύ.

<sup>a</sup> To make her skin brown; ὥστε μέλαινα γενέσθαι ὡς ἀνὴρ: Scholiast.

<sup>b</sup> Epierates was dubbed ὁ Σακεσφόρος, "the Beard-bearer" (σάκος, -ου) in allusion to Ἄλκις Σ., "the Shield-bearer" (from σάκος, -ους). The Schol. quotes from Plato Comicus, ἀναξὶς ἐπὶ ἡγῆς, Ἐπικράτες σακεσφόρε.

- Off to the market-place, I'd oil my body  
And stand all day decocting in the sun.<sup>a</sup>
- s.w. I too have done it : flinging, first of all,  
The razor out of doors, that so my skin  
Might grow quite hairy, and unlike a woman.
- pr. But have ye got the beards, which, 'twas determined,  
Ye all should bring, assembling here to-day ?
- f.w. I have, by Hecate ! Look ! a lovely one.
- s.w. And I, much lovelier than Epicrates's.<sup>b</sup>
- pr. And what say *ye* ?
- f.w. They nod assent : they've got them.
- pr. The other matters, I perceive, are done.  
Laconian<sup>c</sup> shoes ye've got, and walking-sticks,  
And the men's overcloaks, as we desired you.
- f.w. O I've a splendid club I stole away  
(See, here it is) from Lamias as he slept.
- pr. O yes, I know : " the clubs he sweltered with." <sup>d</sup>
- f.w. By Zeus the Saviour, he's the very man  
To don the skins the All-eyed herdsman wore,  
And, no man better, tend the — public hangman.
- pr. But now to finish what remains to do  
While yet the stars are lingering in the sky ;  
For this Assembly, as you know, whereto  
We all are bound, commences with the dawn.
- f.w. And so it does : and we're to seat ourselves  
Facing the prytanes, just below the speakers.<sup>e</sup>

<sup>a</sup> Men's shoes : 345, W. 1158.

<sup>d</sup> Lamias, her husband, was a jailer; and the mention of his name and "club" (σκύταλον) suggests a coarse allusion to the ogress Lamia, of whom Crates wrote in a comedy σκυτάλην ἔχουσα ἐπ' ἐρῶν. See W. 1177. In 79-81 the wife emphasizes her cleverness in escaping him by saying he was a veritable Argus (ὁ Παρόπτης); but instead of "keeping watch" (βοσκολεῖν) over Io, she makes him watch over the "public executioner" (τὸν δήμιον).

<sup>e</sup> Ἰδιῶν βήματα : Schol. See P. 680.

# ARISTOPHANES

ΓΥ.Β. ταυτί γέ τοι νή τὸν Δί' ἐφερόμην, ἵνα  
πληρουμένης ξαίνομι τῆς ἐκκλησίας.

ΠΡ. πληρουμένης, τάλαινα;

ΓΥ.Β. νή τὴν Ἄρτεμιν, 90  
ἔγωγε. τί γὰρ ἂν χεῖρον ἀκροώμην ἅμα  
ξαίνουσα; γυμνὰ δ' ἐστὶ μοι τὰ παιδία.

ΠΡ. ἰδοὺ γέ σε ξαίνουσας, ἦν τοῦ σώματος  
οὐδὲν παραφῆναι τοῖς καθημένοις ἔδει.  
οὐκοῦν καλὰ γ' ἂν πάθοιμεν, εἰ πλήρης τύχοι 95  
ὁ δῆμος ὧν, κἄπειθ' ὑπερβαίνουσά τις  
ἀναβαλλομένη δείξειε τὸν Φορμίσιον.  
ἦν δ' ἐγκαθίζόμεσθα πρότεροι, λήσομεν  
ξυστειλάμεναι θαῖμάτια· τὸν πώγωνά τε  
ὅταν καθῶμεν, ὃν περιδησόμεσθ', ἐκεῖ, 100  
τίς οὐκ ἂν ἡμᾶς ἀνδρας ἡγήσασθ' ὁρῶν;  
Ἄγύρριος γοῦν τὸν Προινόμου πώγων' ἔχων  
λέλθῃ· καίτοι πρότερον ἦν οὗτος γυνή·  
νυνὶ δ', ὁρᾷς, πράττει τὰ μέγιστ' ἐν τῇ πόλει.  
τούτου γέ τοι, νή τὴν ἐπιούσαν ἡμέραν, 105  
τόλμημα τολμῶμεν τοσοῦτον οὐνεκα,  
ἦν πως παραλαβεῖν τῆς πόλεως τὰ πράγματα  
δυνώμεθ', ὥστ' ἀγαθὸν τι πράξαι τὴν πόλιν·  
νῦν μὲν γὰρ οὔτε θέομεν οὔτ' ἐλαύνομεν.

ΓΥ.Α. καὶ πῶς γυναικῶν θηλύφρων ξυνουσία 110  
δημηγορήσει;

ΠΡ. πολὺ μὲν οἶν ἀριστά που.  
λέγουσι γὰρ καὶ τῶν νεανίσκων ὅσοι  
πλεῖστα σπουδοῦνται, δεινοτάτους εἶναι λέγειν·  
ἡμῶν δ' ὑπάρχει τοῦτο κατὰ τύχην τινά.

<sup>a</sup> ξαίνουσα, lit. "carding," which would require some exposure of the arms or the like.

S.W. See what I've brought, dear heart : I mean to do  
A little spinning while the Assembly fills.

PR. Fills ? miserable woman !

S.W. Yes, why not ?

O I can spin <sup>a</sup> and listen just as well.  
Besides, my little chicks have got no clothes.

PR. Fancy you SPINNING ! when you must not have  
The tiniest morsel of your person seen.  
'Twere a fine scrape, if when the Assembly's full,  
Some woman clambering o'er the seats, and throwing  
Her cloak awry, should show that she's a woman.<sup>b</sup>  
No, if we sit in front and gather round us  
Our husbands' garments, none will find us out.  
Why, when we've got our flowing beards on there,  
Who that beholds us will suppose we're women ?  
Was not Agyrrhius<sup>c</sup> erst a woman ? Yet  
Now that he wears the beard of Pronomus,  
He passes for a man, a statesman too.  
O by yon dawning day, 'tis just for that,  
We women dare this daring deed to do,  
If we can seize upon the helm of state  
And trim the ship to weather through the storm ;  
For neither sails nor oars avail it now.

F.W. How can the female soul of womankind<sup>d</sup>  
Address the Assembly ?

PR. Admirably well.  
Youths that are most effeminate, they say,  
Are always strongest in the speaking line ;  
And we've got that by nature.

<sup>b</sup> Phormisius was a hairy man ; *αἰνιττεται δὲ τὸ γυναικίον αἰδοῖον* : Schol.

<sup>c</sup> Agyrrhius was accused of debauchery in his youth ; he had gained popularity by proposing a fee of three obols for attending the Assembly. Both he and Pronomus must have been noted for their beards.

<sup>d</sup> " From a tragedy " : Schol.

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- ΓΥ.Α. οὐκ οἶδα· δεινὸν δ' ἔστιν ἢ μὴ ῥμπειρία. 115  
 ΠΡ. οὐκοῦν ἐπίτηδες ξυνελέγημεν ἐνθάδε,  
 ὅπως προμελετήσωμεν ἀκεῖ δεῖ λέγειν.  
 οὐκ ἂν φθάνοις τὸ γένειον ἂν περιδουμένη,  
 ἄλλαι θ' ὅσαι λαλεῖν μεμελετήκασί που;
- ΓΥ.Α. τίς δ', ὦ μέλ', ἡμῶν οὐ λαλεῖν ἐπίσταται; 120  
 ΠΡ. ἴθι δὴ σὺ περιδοῦ καὶ ταχέως ἀνὴρ γενοῦ·  
 ἐγὼ δὲ θείσα τοὺς στεφάνους περιδήσομαι  
 καυτὴ μεθ' ὑμῶν, ἣν τί μοι δόξῃ λέγειν.
- ΓΥ.Β. δεῦρ', ὦ γλυκυτάτῃ Πραξαγόρα, σκέψαι, τάλαν,  
 ὥς καὶ καταγέλαστον τὸ πρᾶγμα φαίνεται. 125  
 ΠΡ. πῶς καταγέλαστον;
- ΓΥ.Β. ὥσπερ εἴ τις σηπίας  
 πῶγωνα περιδήσειεν ἑσταθευμέναις.  
 ΠΡ. ὁ περιστίαρχος, περιφέρειν χρή τὴν γαλῆν.  
 πάριτ' ἐς τὸ πρόσθεν. Ἀρίφραδες, παῦσαι λαλῶν.  
 κάθιζε παριών. τίς ἀγορεύειν βούλεται; 130
- ΓΥ.Α. ἐγώ.  
 ΠΡ. περίθου δὴ τὸν στέφανον τύχᾳγαθῇ.
- ΓΥ.Α. ἰδοῦ.  
 ΠΡ. λέγοις ἄν.
- ΓΥ.Α. εἴτα πρὶν πιεῖν λέγω;  
 ΠΡ. ἰδοῦ πιεῖν.
- ΓΥ.Α. τί γάρ, ὦ μέλ', ἑστεφανωσάμην;

<sup>a</sup> "ἀπρόσλογος ἢ εἰκασία, says the Scholiast. It probably refers to some fanciful similarity between the complexion of the women, lightly bronzed by the sun, and the colour of the white cuttlefish lightly browned by the fire. λευκαὶ γὰρ αἱ σηπίαι, says one Scholiast; ἑσταθευμέναις δὲ, ἐξ ἐπιπολῆς ὀπτηθείσαις· σταθεύειν γὰρ τὸ μὴ λῖαν ὀπτῆσαι, adds another": R.

<sup>b</sup> "The peristiarach was an official who superintended the purification of the place in which an Athenian Assembly was to be held by carrying sacrificed sucking-pigs around its limit. All who took part in the Assembly were required to come within this  
 258



# THE ECCLESIAZUSAE, 115-133

- F.W. Maybe so.  
Still inexperience is a serious matter.
- PR. And is not that the very reason why  
We've met together to rehearse the scene?  
Now do make haste and fasten on your beards,  
And all you others who have practised talking.
- F.W. Practised, indeed! can't every woman talk?
- PR. Come, fasten on your beard, and be a man.  
I'll lay these chaplets down, and do the same.  
Maybe I'll make a little speech myself.
- S.W. O, here, sweet love, Praxagora: look, child!  
O what a merry joke this seems to me!
- PR. Joke! where's the joke?
- S.W. 'Tis just as if we tied  
A shaggy beard to toasting cuttlefish.<sup>a</sup>
- PR. Now, Purifier<sup>b</sup> carry round the — cat.  
Come in!<sup>c</sup> Aripgrades, don't chatter so.  
Come in, sit down. Who will address the meeting?<sup>d</sup>
- F.W. I.
- PR. Wear this chaplet then, and luck be with you.
- F.W. There.
- PR. Speak away.
- F.W. What, speak before I drink?
- PR. Just listen. DRINK!
- F.W. Then what's this chaplet for?<sup>e</sup>

line of purification. Cf. *Acharnians*, 44. Praxagora substitutes γαλήνη for χοιρίδιον, not wishing in an assembly of ladies to use so ambiguous a word as the latter": R.

<sup>a</sup> "It would seem, from *Acharnians*, 43, 44, that this was the recognized formula wherewith the κῆρυξ invited the people to come within the line of lustration": R.

<sup>d</sup> The recognized formula.

<sup>e</sup> The wreaths being worn both by a speaker in the Assembly, and by a reveller at a banquet. The speaker betrays her ignorance of parliamentary customs, and so P. tells her to be gone: "that is how you would have betrayed us in the Assembly also (κάκει)." "

# ARISTOPHANES

- ΠΡ. ἄπιθ' ἐκποδὼν· τοιαῦτ' ἂν ἡμᾶς εἰργάσω  
κάκει.
- ΓΥ.Α. τί δ'; οὐ πίνουσι καὶ τῆ κκλησίᾳ; 135  
ΠΡ. ἰδού γέ σοι πίνουσι.
- ΓΥ.Α. νῆ τὴν Ἄρτεμιν,  
καὶ ταῦτά γ' εὖζωρον. τὰ γοῦν βουλευματα  
αὐτῶν ὅσ' ἂν πράξωσιν ἐνθυμουμένοις  
ὥσπερ μεθυόντων ἐστὶ παραπεπληγμένα.  
καὶ νῆ Δία σπένδουσὶ γ'· ἢ τίνος χάριν 140  
τοσαῦτά γ' εὖχοντ', εἴπερ οἶνος μὴ παρῆν;  
καὶ λαιδοροῦνται γ' ὥσπερ ἐμπεπωκότες,  
καὶ τὸν παροιοῦντ' ἐκφέρουσ' οἱ τοξόται.
- ΠΡ. σὺ μὲν βιάδιζε καὶ κάθησ'· οὐδὲν γὰρ εἶ.
- ΓΥ.Α. νῆ τὸν Δί', ἢ μοι μὴ γενεῖαν κρεῖττον ἦν· 145  
δίψει γάρ, ὥς ἔοικ', ἀφανανθήσομαι.
- ΠΡ. ἔσθ' ἥτις ἑτέρα βούλεται λέγειν;
- ΓΥ.Β. ἐγώ.
- ΠΡ. ἴθι δὴ στεφανοῦ· καὶ γὰρ τὸ χρήμ' ἐργάζεται.  
ἄγε νυν ὅπως ἀνδριστὶ καὶ καλῶς ἐρεῖς,  
διερεισαμένη τὸ σχῆμα τῇ βακτηρίᾳ. 150
- ΓΥ.Β. ἐβουλόμην μὲν ἕτερον ἂν τῶν ἡθάρδιων  
λέγειν τὰ βέλτισθ', ἢν' ἐκαθήμην ἡσυχος·  
νῦν δ' οὐκ ἐάσω, κατὰ γε τὴν ἐμὴν μίαν,  
ἐν τοῖσι καπηλείοισι λάκκους ἐμποιεῖν  
ὑδατος. ἐμοὶ μὲν οὐ δοκεῖ μὰ τὸν θεῷ. 155
- ΠΡ. μὰ τὸν θεῷ; τάλαινα, ποῦ τὸν νοῦν ἔχεις;

<sup>a</sup> "ἐνθυμουμένοις, 'to such as ponder these things in their minds.' The acts they pass are, if you consider them carefully, like the mad acts of drunkards": R.

<sup>b</sup> The "tedious prayers" were usually accompanied by libations. <sup>c</sup> The Scythian archers, the police; A. 54, K. 665.

<sup>d</sup> "ἀφανανθήσομαι, ξηρανθήσομαι: Scholiast; cf. P. 1089. 'Av I didn't shave, I wud be torminted wid an outrajis thurrst; for there's nothin' so dhryin' to the throat as a big billy-goat beard 260

# THE ECCLESIAZUSAE, 134-156

PR. O get away. Is this what you'd have done  
Amongst the men ?

F.W. What, don't men drink at meetings ?

PR. Drink, fool ?

F.W. By Artemis, I know they do,  
And strong drink too. Look at the acts they pass.  
Do you mean to tell me that they'd pass such  
nonsense

If they weren't drunk ? <sup>a</sup> Besides, they pour  
libations.

Or what's the meaning of those tedious prayers <sup>b</sup>  
Unless they'd got some wine, I'd like to know.  
Besides, they quarrel just like drunken men,  
And when one drinks too much, and gets too noisy,  
In come the Archer-boys, <sup>c</sup> and run him out.

PR. Begone and sit you down, for you're no good.

F.W. Good lack, I wish I'd never worn a beard ; <sup>d</sup>  
I'm parched to death with thirst, I really am.

PR. Would any other like to speak ?

S.W. Yes, I.

PR. Put on this chaplet and be quick. Time presses.  
Now lean your weight upon your walking-stick,  
And speak your words out manfully and well.

S.W. I could have wished some more experienced man  
Had risen to speak, while I sat still and listened.  
But now I say I'll not permit, for one, <sup>e</sup>  
That in their taverns men should make them tanks  
Of water. <sup>f</sup> 'Tis not proper, by the Twain. <sup>g</sup>

PR. How ! by the Twain ? Girl, have you lost your wits ?

waggin' undher the chin,' says Private Mulvaney in one of  
Rudyard Kipling's tales" : R.

<sup>a</sup> *μῆλον*, sc. *γνώμη* or *ψῆφον*.

<sup>f</sup> Tanks for storing wine, dishonestly filled with water ; the  
bibulous woman protests.

<sup>g</sup> Demeter and Persephone ; a woman's oath.

# ARISTOPHANES

ΓΥ.Β. τί δ' ἔστιν; οὐ γὰρ δὴ πιεῖν γ' ἤτησά σε.

ΠΡ. μὰ Δί', ἀλλ' ἀνὴρ ὢν τῷ θεῷ κατώμοσας,  
καίτοι τά γ' ἄλλ' εἰπούσα δεξιώτατα.

ΓΥ.Β. ὦ νῆ τὸν Ἀπόλλω.

ΠΡ. παῦε τοίνυν, ὡς ἐγὼ 160  
ἐκκλησιάσουσ' οὐκ ἂν προβαίην τὸν πόδα  
τὸν ἕτερον, εἰ μὴ ταῦτ' ἀκριβωθήσεται.

ΓΥ.Β. φέρε τὸν στέφανον· ἐγὼ γὰρ αὖ λέξω πάλιν.  
οἶμαι γὰρ ἤδη μεμελετηκέσαι καλῶς.

ἔμοι γάρ, ὦ γυναῖκες αἱ καθήμεναι, 165

ΠΡ. γυναῖκας, ὦ δύστηνε, τοὺς ἀνδρας λέγεις;

ΓΥ.Β. δι' Ἐπίγονόν γ' ἐκείνον· ἐπιβλέψασα γὰρ  
ἐκείσε πρὸς γυναῖκας ὥομην λέγειν.

ΠΡ. ἄπερρε καὶ σὺ καὶ κάθησ' ἐντευθενί.  
αὐτὴ γὰρ ὑμῶν γ' ἔνεκά μοι λέξειν δοκῶ, 170  
τονδὶ λαβοῦσα· τοῖς θεοῖς μὲν εὐχομαι  
τυχεῖν κατορθώσασα τὰ βεβουλευμένα.

ἔμοι δ' ἴσον μὲν τῆσδε τῆς χώρας μέτα  
ὅσονπερ ὑμῖν· ἄχθομαι δὲ καὶ φέρω 175  
τὰ τῆς πόλεως ἅπαντα βαρέως πράγματα.

ὁρῶ γὰρ αὐτὴν προστάταισι χρωμένην  
ἀεὶ πονηροῖς· κἄν τις ἡμέραν μίαν  
χρηστὸς γένηται, δέκα πονηρὸς γίγνεται.  
ἐπέτρεψας ἑτέρῳ· πλείον' ἔτι δράσει κακά.  
χαλεπὸν μὲν οὖν ἀνδρας δυσαρέστους νουθετεῖν, 180  
οἳ τοὺς φιλεῖν μὲν βουλομένους δεδοίκατε,  
τοὺς δ' οὐκ ἐθέλοντας ἀντιβολεῖθ' ἐκάστοτε.

ἐκκλησίαισιν ἦν ὅτ' οὐκ ἐχρώμεθα  
οὐδὲν τὸ παράπαν· ἀλλὰ τὸν γ' Ἀγύρριον  
πονηρὸν ἡγοούμεσθα· νῦν δὲ χρωμένων 185  
ὁ μὲν λαβὼν ἀργύριον ὑπερεπήνεσεν,  
ὁ δ' οὐ λαβὼν εἶναι θανάτου φήσ' ἀξίους

# THE ECCLESIAZUSAE, 157-187

s.w. Why, what's amiss? *I* never asked for drink.

PR. You are a man, and yet invoked the Twain.  
All else you said was excellently right.

s.w. O yes, by Apollo!

PR. Mind then, *I* won't move

Another step in this Assembly business,  
Unless you are strict and accurate in this.

s.w. Give me the chaplet, and I'll try again.  
I've thought of something very good to say.

In my opinion, O assembled women,

PR. O monstrous! WOMEN, idiot, when they're MEN?

s.w. 'Twas all Epigonus: he caught my eye  
And so, methought 'twas women I harangued.

PR. You, too, retire and sit you down again,  
For *I* myself will wear the chaplet now  
Your cause to further: and *I* pray the gods  
That *I* may haply prosper our design.

*I* have, my friends, an equal stake with you

In this our country, and *I* grieve to note

The sad condition of the State's affairs.

*I* see the State employing evermore  
Unworthy ministers; <sup>a</sup> if one do well

A single day, he'll act amiss for ten.

You trust another: he'll be ten times worse.

Hard, hard it is to counsel wayward men,

Always mistrusting those who love you best,

And paying court to those who love you not.

There was a time, my friends, we never came

To these Assemblies; then we knew full well

Agyrrius was a rogue: we come here now,

And he who gets the cash applauds the man,

And he who gets it not, protests that they

<sup>a</sup> προστάτης τοῦ δήμου, although not an official title, was used of the leading demagogue.

# ARISTOPHANES

- τοὺς μισθοφορεῖν ζητοῦντας ἐν τῇ κκλησίᾳ.  
 ΓΓ.Α. νῆ τὴν Ἀφροδίτην, εὖ γε ταυταγὶ λέγεις.  
 ΠΡ. τάλαυν', Ἀφροδίτην ὤμοσας. χαρίεντά γ' ἂν 190  
 ἔδρασας, εἰ τοῦτ' εἶπας ἐν τῇ κκλησίᾳ.  
 ΓΓ.Α. ἀλλ' οὐκ ἂν εἶπον.  
 ΠΡ. μηδ' ἐθίζου νυν λέγειν.  
 τὸ συμμαχικὸν αὖ τοῦθ', ὅτ' ἐσκοπούμεθα,  
 εἰ μὴ γένοιτ', ἀπολεῖν ἔφασκον τὴν πόλιν.  
 ὅτε δὴ δ' ἐγένετ', ἤχθοντο, τῶν δὲ ῥητόρων 195  
 ὁ τοῦτ' ἀναπέισας εὐθὺς ἀποδράς ὥχετο.  
 ναῦς δεῖ κατέλκειν· τῷ πένητι μὲν δοκεῖ,  
 τοῖς πλουσίοις δὲ καὶ γεωργοῖς οὐ δοκεῖ.  
 Κορινθίοις ἤχθεσθε, κάκεῖνοί γέ σοι.  
 νῦν εἰσὶ χρηστοί, καὶ σὺ νῦν χρηστὸς γενοῦ. 200  
 Ἀργεῖος ἀμαθής, ἀλλ' Ἰερώνυμος σοφός.  
 Σωτηρία παρέκυψεν, ἀλλ' ὀρίζεται  
 Θρασύβουλος αὐτός, οὐχὶ παρακαλούμενος.  
 ΓΓ.Α. ὥς ξυνετὸς ἀνὴρ.  
 ΠΡ. νῦν καλῶς ἐπήνεσας.  
 ὑμεῖς γάρ ἐστ', ὦ δῆμε, τούτων αἴτιοι. 205  
 τὰ δημόσια γὰρ μισθοφοροῦντες χρήματα  
 ἰδίᾳ σκοπεῖσθ' ἕκαστος ὃ τι τις κερδανεῖ.

<sup>a</sup> Alluding to Agyrrhius's three-obol fee; see 103 above.

<sup>b</sup> "Praxagora is beyond all doubt referring to the momentous anti-Spartan League of 395 B.C., which was inaugurated by the battle of Haliartus and the death of Lysander, which at once raised Athens from the position of a mere dependency of Sparta into that of a free and leading Hellenic state; and which in its result altered the whole current of Hellenic history. Originally struck between Thebes and Athens, it was quickly joined by Argos, Corinth, and other important states, and became so powerful that the military leaders proposed at once to march upon Sparta and 'destroy the wasps in their nest.' But in the following summer the great battle of Corinth, ἡ μεγάλη μάχη πρὸς Λακεδαι-

## THE ECCLESIAZUSAE, 188-207

Who come for payment ought to die the death.<sup>a</sup>

F.W. By Aphrodite now, but that's well said !

PR. Heavens ! Aphrodite ! 'Twere a pleasant jest,  
If in the Assembly you should praise me so !

F.W. Ah, but I won't.

PR. Then don't acquire the habit.

This League <sup>b</sup> again, when first we talked it over,  
It seemed the only thing to save the State.

Yet when they'd got it, they disliked it. He  
Who pushed it through was forced to cut and run.<sup>c</sup>  
Ships must be launched ; the poor men all approve,  
The wealthy men and farmers disapprove.<sup>d</sup>

You used to hate Corinthians, and they you ;  
They are friendly now : do you be friendly too.

Argeius was a fool : now Jerome's wise.<sup>e</sup>

Safety just showed her face : but Thrasybulus,<sup>f</sup>  
No more called in, is quite excluded now.

F.W. Here's a shrewd man !

PR. Ah, now you praise me rightly.

Ye are to blame for this, Athenian people,

Ye draw your wages from the public purse,

Yet each man seeks his private gain alone.

*μολύβους, ἡ ἐν Κορινθίῳ* (Demosthenes, *In Lept.* 59), resulted in a Lacedaemonian victory ; and no contingent suffered so severely as the Athenian, which was assailed both in front and on the flank by the Spartan troops. And shortly afterwards Agesilaus won another victory in the well-contested battle of Coronea. No wonder that the Athenians were disgusted, *ἡχθοντο*, at this discomfiture of the League from which they had expected so much" ; R.

<sup>a</sup> Unknown.

<sup>b</sup> The wealthy had to fit out the triremes ; the farmers saw their lands ravaged.

<sup>c</sup> Argeius was a wise man, Hieronymus a fool : Schol. Nothing more is known of them.

<sup>f</sup> Thrasybulus had brought them safety in darker days than these.

# ARISTOPHANES

- τὸ δὲ κοινὸν ὥσπερ Αἴσιμος κυλίνδεται.  
 ἦν οὖν ἐμοὶ πείθησθε, σωθήσεσθ' ἔτι.  
 ταῖς γὰρ γυναιξὶ φημὶ χρῆναι τὴν πόλιν 210  
 ἡμᾶς παραδοῦναι. καὶ γὰρ ἐν ταῖς οἰκίαις  
 ταύταις ἐπιτρόποις καὶ ταμίαισι χρώμεθα.
- ΓΓ.Α. εὖ γ', εὖ γε νῆ Δί', εὖ γε· λέγε, λέγ', ὦγαθέ.  
 ΠΡ. ὥς δ' εἰσὶν ἡμῶν τοὺς τρόπους βελτίονες  
 ἐγὼ διδάξω. πρῶτα μὲν γὰρ τάρια 215  
 βάπτουσι θερμῷ κατὰ τὸν ἀρχαῖον νόμον  
 ἀπαξάπασαι, κοῦχὶ μεταπειρωμένας  
 ἴδοις ἂν αὐτάς. ἥ δ' Ἀθηναίων πόλις,  
 εἴ πού τι χρηστῶς εἶχεν, οὐκ ἂν ἐσώζετο,  
 εἰ μὴ τι καινὸν ἄλλο περιειργάζετο; 220  
 καθήμεναι φρύγουσιν ὥσπερ καὶ πρὸ τοῦ·  
 ἐπὶ τῆς κεφαλῆς φέρουσιν ὥσπερ καὶ πρὸ τοῦ·  
 τὰ Θεσμοφόρι' ἄγουσιν ὥσπερ καὶ πρὸ τοῦ·  
 πέττουσι τοὺς πλακοῦντας ὥσπερ καὶ πρὸ τοῦ·  
 τοὺς ἄνδρας ἐπιτρίβουσιν ὥσπερ καὶ πρὸ τοῦ· 225  
 μοιχοὺς ἔχουσιν ἔνδον ὥσπερ καὶ πρὸ τοῦ·  
 αὐταῖς παροψωνοῦσιν ὥσπερ καὶ πρὸ τοῦ·  
 οἶνον φιλοῦσ' εὗζωρον ὥσπερ καὶ πρὸ τοῦ·  
 βινούμεναι χαίρουσιν ὥσπερ καὶ πρὸ τοῦ.  
 ταύταισιν οὖν, ὦνδρες, παραδόντες τὴν πόλιν  
 μὴ περιλαλῶμεν, μηδὲ πυνθανώμεθα 230  
 τί ποτ' ἄρα δρᾶν μέλλουσιν, ἀλλ' ἀπλῶ τρόπῳ  
 ἐῷμεν ἄρχειν, σκεψάμενοι ταυτὶ μόνῃ,  
 ὥς τοὺς στρατιώτας πρῶτον οὔσαι μητέρες  
 σώξωμεν ἐπιθυμήσουσιν· εἶτα σιτία  
 τίς τῆς τεκούσης μᾶλλον ἐπιπέμψειεν ἄν; 235  
 χρήματα πορίζωμεν εὐπορώτατον γυνή,  
 ἀρχουσά τ' οὐκ ἂν ἐξαπατηθεῖη ποτέ,

<sup>a</sup> χολός, ἄτιμος, ἀμαθής: Schol.



## THE ECCLESIAZUSAE, 208-237

So the State reels, like any Aesimus.<sup>a</sup>  
 Still, if ye trust me, ye shall yet be saved.  
 I move that now the womankind be asked  
 To rule the State. In our own homes, ye know,  
 They are the managers and rule the house.

F.W. O good, good, good ! speak on, speak on, dear man.  
 PR. That they are better in their ways than we  
 I'll soon convince you. First, they dye their wools  
 With boiling tinctures, in the ancient style.  
 You won't find *them*, I warrant, in a hurry  
 Trying new plans.<sup>b</sup> And would it not have saved  
 The Athenian city had she let alone  
 Things that worked well, nor idly sought things new ?  
 They roast their barley, sitting, as of old :  
 They on their heads bear burdens, as of old :  
 They keep their Thesmophoria, as of old :  
 They bake their honied cheesecakes, as of old ;  
 They victimize their husbands, as of old :  
 They still secrete their lovers, as of old :  
 They buy themselves sly dainties, as of old :  
 They love their wine unwatered, as of old :  
 They like a woman's pleasures, as of old :  
 Then let us, gentlemen, give up to them  
 The helm of State, and not concern ourselves,  
 Nor pry, nor question what they mean to do ;  
 But let them really govern, knowing this,  
 The statesman-mothers never will neglect  
 Their soldier-sons. And then a soldier's rations,  
 Who will supply as well as she who bare him ?  
 For ways and means none can excel a woman.  
 And there's no fear at all that they'll be cheated

<sup>b</sup> " We shall see by-and-by how completely all forecasts of the conservative policy to be pursued by the women will be falsified by the event " : R.

## ARISTOPHANES

- αὐταὶ γάρ εἰσιν ἑξαπατᾶν εἰθισμέναι.  
 τὰ δ' ἄλλ' ἑάσω· ταῦτα κἂν πείθῃσθέ μοι,  
 εὐδαιμονοῦντες τὸν βίον διάξετε. 240
- ΓΥ.Α. εἰ γ', ὦ γλυκυτάτῃ Πραξαγόρα, καὶ δεξιῶς.  
 πόθεν, ὦ τάλαινα, ταῦτ' ἔμαθες οὕτω καλῶς;  
 ΠΡ. ἐν ταῖς φυγαῖς μετὰ τάνδρὸς ῥῆκῃς ἐν πυκνί·  
 ἔπειτ' ἀκούουσ' ἐξέμαθον τῶν ῥητόρων.
- ΓΥ.Α. οὐκ ἔτος ἄρ', ὦ μέλ', ἦσθα δεινὴ καὶ σοφὴ· 245  
 καὶ σε στρατηγὸν αἱ γυναῖκες αὐτόθεν  
 αἰρούμεθ', ἣν ταῦθ' ἀπινοεῖς κατεργάσῃ.  
 ἀτὰρ ἦν Κέφαλός σοι λαιδορῆται προσφθαρεῖς,  
 πῶς ἀντερεῖς πρὸς αὐτὸν ἐν τῇ κκλησίᾳ;  
 ΠΡ. φήσω παραφρονεῖν αὐτόν.
- ΓΥ.Α. ἀλλὰ τοῦτό γε 250  
 ἴσασι πάντες.  
 ΠΡ. ἀλλὰ καὶ μελαγχολᾶν.
- ΓΥ.Α. καὶ τοῦτ' ἴσασιν.  
 ΠΡ. ἀλλὰ καὶ τὰ τρύβλια  
 κακῶς κεραμεύειν, τὴν δὲ πόλιν εὖ καὶ καλῶς.
- ΓΥ.Α. τί δ', ἦν Νεοκλείδης ὁ γλάμων σε λαιδορῆ;  
 ΠΡ. τοῦτῳ μὲν εἶπον ἐς κυνὸς πυγὴν ὄρᾶν. 255
- ΓΥ.Α. τί δ', ἦν ὑποκρούουσίν σε;  
 ΠΡ. προσκινῆσομαι,  
 ἅπ' οὐκ ἄπειρος οὔσα πολλῶν κρουμάτων.
- ΓΥ.Α. ἐκεῖνο μόνον ἄσκεπτον, ἦν σ' οἱ τοξόται  
 ἔλκωσιν, ὃ τι δράσεις ποτ'.
- ΠΡ. ἐξαγκωνίῳ

<sup>a</sup> "With these words Praxagora lays aside her wrath, the Rehearsal is concluded, and the women relapse into their ordinary style of conversation": R.

<sup>b</sup> "In my opinion the flight to which Praxagora is alluding is the flight of the Athenians from the islands and seaports into the city before the conquering progress of Lysander. We know that

# THE ECCLESIAZUSAE, 238-259

When they're in power, for they're the cheats themselves.

Much I omit. But if you pass my motion,  
You'll lead the happiest lives that e'er you dreamed of.<sup>a</sup>

F.W. O, good ! Praxagora. Well done, sweet wench.  
However did you learn to speak so finely ?

PR. I and my husband in the general flight<sup>b</sup>  
Lodged in the Pnyx, and there I heard the speakers.

F.W. Ah, you were clever to some purpose, dear.  
And if you now succeed in your designs  
We'll then and there proclaim you chieftainess.  
But what if Cephalus, ill fare,<sup>c</sup> insult you,  
How will you answer *him* in full Assembly ?

PR. I'll say he's frenzied.

F.W. True enough ; but all  
The world know that.

PR. I'll say he's moody-mad.

F.W. They know that too.

PR. That he's more fit to tinker  
The constitution than his pots and pans.

F.W. If Neocleides, blear-eyed oaf, insult you ?

PR. *Peep at a puppy's tail,<sup>d</sup> my lad, quoth I.*

F.W. What if they interrupt ?

PR. I'll meet them there,  
I'm quite accustomed to that sort of thing.<sup>e</sup>

F.W. O but suppose the archers hale you off,  
What will you do ?

PR. Stick out my elbows, so.

after his great success at Aegospotami, he passed round the coasts and islands, and compelled all the Athenians he found, whether garrisons or private individuals, to return to Athens on pain of death " : It.

<sup>c</sup> Cephalus : a potter and demagogue.

<sup>d</sup> A proverb said to the short-sighted : Schol.

<sup>e</sup> Alluding to *κροῖω sensu obscuro*.

# ARISTOPHANES

- ὥδι· μέση γὰρ οὐδέποτε ληφθήσομαι. 260
- HMIX. ἡμεῖς δέ γ', ἦν αἴρωσ', ἔαν κελεύσομεν.
- ΓΓ.Α. ταυτὶ μὲν ἡμῖν ἐντεθύμηται καλῶς,  
ἐκεῖνο δ' οὐ πεφροντίκαμεν, ὅτῳ τρόπῳ  
τὰς χεῖρας αἶρειν μνημονεύσομεν τότε.  
εἰθισμέναι γὰρ ἐσμεν αἶρειν τῷ σκέλει. 265
- ΠΡ. χαλεπὸν τὸ πρᾶγμ'· ὁμῶς δὲ χειροτονητέον  
ἐξωμισάσαις τὸν ἕτερον βραχίονα.  
ἄγε νυν ἀναστέλλεσθ' ἄνω τὰ χιτώνια·  
ὑποδεῖσθε δ' ὡς τάχιστα τὰς Λακωνικάς,  
ὥσπερ τὸν ἄνδρ' ἐθεᾶσθ', ὅτ' εἰς ἐκκλησίαν 270  
μέλλοι βαδίζειν ἢ θύραζ' ἐκάστοτε.  
ἔπειτ' ἐπειδὴν ταῦτα πάντ' ἔχη καλῶς,  
περιδεῖσθε τοὺς πύγῳνας. ἡνίκ' ἂν δέ γε  
τούτους ἀκριβῶς ᾗτε περιηρμοσμένοι,  
καὶ θαῖμάτια τὰνδρεῖ' ἄπερ γ' ἐκλέψατε 275  
ἐπαναβάλεσθε, κᾶτα ταῖς βακτηρίαις  
ἐπερειδόμεναι βαδίζετ', ἄδουσαι μέλος  
πρεσβυτικόν τι, τὸν τρόπον μιμούμεναι  
τὸν τῶν ἀγροίκων.
- ΓΓ.Α. εὖ λέγεις· ἡμεῖς δέ γε  
προῖωμεν αὐτῶν. καὶ γὰρ ἑτέρας οἶομαι 280  
ἐκ τῶν ἀγρῶν ἐς τὴν πύκν' ἤξειν ἀντικρυς  
γυναῖκας.
- ΠΡ. ἀλλὰ σπεύσαθ', ὡς εἴωθ' ἐκεῖ  
τοῖς μὴ παροῦσιν ὀρθρίοις ἐς τὴν πύκνα  
ὑπαποτρέχειν ἔχουσι μηδὲ πάτταλον.
- HMIX. ὦρα προβαίνειν, ὦνδρες, ἡμῖν ἐστι· τοῦτο γὰρ χρὴ 285  
μεμνημένας αἰεὶ λέγειν, ὡς μὴ ποτ' ἐξολίσθη,  
ἡμᾶς. ὁ κίνδυνος γὰρ οὐχὶ μικρός, ἦν ἀλώμεν

α The formula used by the κῆρυξ was: ἀράτω τὰς χεῖρας, ὅτῳ ταῦτα δοκεῖ. For αἶρειν τὰ σκέλη cf. L. 229.

# THE ECCLESIAZUSAE, 260-287

They shan't seize *me*, the varlets, round my waist.  
 S.CH. Aye, and we'll help : we'll bid the men let go.

F.W. Then that we've settled, wonderfully well.  
 But this we've not considered, how to mind  
 We lift our hands, and not our feet, in voting.<sup>a</sup>  
 We're more for lifting feet than lifting hands.

PR. A knotty point. However, we must each  
 Hold up one arm, bare from the shoulder, so.

Now then, my dears, tuck up your tunics neatly,  
 And slip your feet in those Laconian shoes,  
 Just as ye've seen your husbands do, whene'er  
 They're going out, mayhap to attend the Assembly.  
 And next, so soon as everything is right  
 With shoes and tunics, fasten on your beards,  
 And when ye've got them neatly fitted on,  
 Then throw your husbands' mantles over all,  
 Those which ye stole ; and leaning on your sticks  
 Off to the Meeting, piping as ye go  
 Some old man's song, and mimicking the ways  
 Of country fellows.

F.W. Good ! but let ourselves  
 Get on before them : other women soon  
 Will come I know from all the countryside  
 Straight for the Pnyx.

PR. Be quick, for 'tis the rule  
 That whoso comes not with the early dawn  
 Must slink abashed, with never a doit,<sup>b</sup> away.

S.CH. Time to be moving, gentlemen !

'tis best we keep repeating  
 This name of ours, lest we forget  
 to use it at the Meeting.  
 For terrible the risk would be, if any man detected

<sup>b</sup> That is, the fee for attendance.

# ARISTOPHANES

ἐνδυνόμεναι κατὰ σκότον τόλμημα τηλικούτον.

χωρῶμεν εἰς ἐκκλησίαν, ὦνδρες· ἠπείλησε γὰρ  
 ὁ θεσμοθέτης, ὃς ἂν  
 μὴ πρῶ πάνυ τοῦ κνέφους  
 ἦκη κεκονιμένος,  
 στέργων σκοροδάλμη,  
 βλέπων ὑπότριμμα, μὴ  
 δώσειν τὸ τριώβολον.  
 ἀλλ', ὦ Χαριτιμίδη  
 καὶ Σμίκυθε καὶ Δράκης,  
 ἔπου κατεπείγων,  
 σαυτῷ προσέχων, ὅπως  
 μηδὲν παραχορδιεῖς  
 ὦν δεῖ σ' ἀποδεῖξαι.  
 ὅπως δὲ τὸ σύμβολον  
 λαβόντες ἔπειτα πλη-  
 σίοι καθεδούμεθ', ὥς  
 ἂν χειροτονῶμεν  
 ἅπανθ' ὁπόσ' ἂν δέη  
 τὰς ἡμετέρας φίλας.  
 καίτοι τί λέγω; φίλους  
 γὰρ χρῆν μ' ὀνομάζειν.

HMIX.B. ὄρα δ' ὅπως ὠθήσομεν τούσδε τοὺς ἐξ ἄστews  
 ἦκοντας, ὅσοι πρὸ τοῦ  
 μέν, ἦνικ' ἔδει λαβεῖν  
 ἐλθόντ' ὀβολὸν μόνον,

<sup>a</sup> Lit. "satisfied with their garlic pickle, with a vinegar aspect." He is dusty after his hurried journey, and still smells of a rustic breakfast including garlic and vinegar salad.

THE ECCLESIAZUSAE, 288-302

The great and daring scheme which we  
in darkness have projected.

*Song of the (town) Semichorus.*

ON to the Meeting, worthy sirs :  
for now the magistrate avers  
That whoever shall fail to  
Arrive while the dusk of the  
Morning is grey,  
All dusty and smacking of  
Pickle and acid,<sup>a</sup> that  
Man shall assuredly  
Forfeit his pay.  
Now Charitimides,  
Draces, and Smicythus,  
Hasten along :  
See that there fall from you  
Never a word or a  
Note that is wrong.  
Get we our tickets, and  
Sit we together, and  
Choose the front rows.  
Vote we whatever our  
Sisters propose.

Our *sisters* ! My wits are gone gleaning !  
Our "brothers," of course, was my meaning.

*Song of the country Semichorus.<sup>b</sup>*

We'll thrust aside this bothering throng  
which from the city crowds along,  
These men, who aforetime  
When only an obol they

<sup>b</sup> *Enter band of twelve countrywomen.* "There is not a word in their song to indicate that they were really women in disguise" : R.

# ARISTOPHANES

καθῆντο λαλοῦντες  
 ἐν τοῖς στεφανώμασιν·  
 νυνὶ δ' ἐνοχλοῦσ' ἄγαν.  
 ἀλλ' οὐχί, Μυρωνίδης  
 ὅτ' ἤρχεν ὁ γεννάδας,  
 οὐδεὶς ἂν ἐτόλμα  
 τὰ τῆς πόλεως διοι-  
 κεῖν ἀργύριον φέρων·  
 ἀλλ' ἦκεν ἕκαστος  
 ἐν ἀσκιδίῳ φέρων  
 πιεῖν ἅμα τ' ἄρτον αὖ-  
 ον καὶ δύο κρομμύω  
 καὶ τρεῖς ἂν ἐλάσας.  
 νυνὶ δὲ τριώβολον  
 ζητοῦσι λαβεῖν ὅταν  
 πράττωσί τι κοινὸν ὥσ-  
 περ πηλοφοροῦντες.

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ΒΑΕΙΤΥΡΟΣ. τί τὸ πρᾶγμα; ποῖ ποθ' ἡ γυνὴ φρούδη  
 'στί μοι;  
 ἐπεὶ πρὸς ἔω νῦν γ' ἔστιν, ἡ δ' οὐ φαίνεται.  
 ἐγὼ δὲ κατὰκειμαι πάλαι χεζητιῶν,  
 τὰς ἐμβάδας ζητῶν λαβεῖν ἐν τῷ σκότῳ  
 καὶ θοῖμάτιον· ὅτε δὴ δ' ἐκεῖνο ψηλαφῶν  
 οὐκ ἐδυνάμην εὐρεῖν, ὁ δ' ἤδη τὴν θύραν  
 ἐπεῖχε κρούων ὁ Κοπρεαῖος, λαμβάνω  
 τουτὶ τὸ τῆς γυναικὸς ἡμιδιπλοῖδιον,

315

<sup>a</sup> See 102 and note. Agyrrius had at first proposed one obol as fee for attending the Assembly; Heracleides raised it to two; and shortly before the date of this play, Agyrrius raised it again to three.

<sup>b</sup> Myronides, about 457 B.C., with a force of old men and boys,  
 274



THE ECCLESIAZUSAE, 302-318

Got for their pay <sup>a</sup>  
 Would sit in the wreath-market,  
 Chatting away.  
 Ah well, in the days of our  
 Noble Myronides <sup>b</sup>  
 None would have stooped  
 Money to take for  
 Attending the meetings, but  
 Hither they trooped,  
 Each with his own little  
 Goatskin of wine,  
 Each with three olives, two  
 Onions, one loaf, in his  
 Wallet, to dine.  
 But now they are set  
 The three-obol to get,  
 And whene'er the State business engages,  
 They clamour, like hodmen, for wages.<sup>c</sup>

BLEPYRUS. What's up? Where's my wife gone? Why,  
 bless the woman,  
 It's almost daybreak and she can't be found.  
 Here am I, taken with the gripes abed,  
 Groping about to find my overcloak  
 And shoes i' the dark; but hang it, they're gone too:  
 I could not find them anywhere. Meanwhile  
 Easums kept knocking hard at my back-door;<sup>d</sup>  
 So on I put this kirtle of my wife's,

defeated the Corinthians at Megara; and in the next year defeated the Boeotians at Oenophyta.

<sup>c</sup> *The Chorus leave the orchestra for a time. Enter Bleepyrus in his wife's dress.*

<sup>d</sup> βούλεται εἰπεῖν ὡς ὅτι ἡπειρόμην ἀποπατήσαι: Schol. He plays on the name of an Attic deme, οἱ Κόπριοι.

# ARISTOPHANES

- καὶ τὰς ἐκείνης Περσικὰς ὑφέλκομαι.  
 ἀλλ' ἐν καθαρῷ ποῦ ποῦ τις ἂν χέσας τύχοι; 320  
 ἢ πανταχοῦ τοι νυκτός ἐστιν ἐν καλῷ;  
 οὐ γάρ με νῦν χέζοντά γ' οὐδείς ὄψεται.  
 οἷμοι κακοδαίμων, ὅτι γέρων ὦν ἡγόμην  
 γυναιχ'· ὅσας εἴμ' ἄξιος πληγὰς λαβεῖν.  
 οὐ γάρ ποθ' ὑγιὲς οὐδὲν ἐξελήλυθεν 325  
 δράσουσ'. ὁμως δ' οὖν ἐστιν ἀποπατητέον.  
 ANHP. τίς ἐστιν; οὐ δῆπου Βλέπυρος ὁ γειτνιῶν;  
 νῆ τὸν Δί' αὐτὸς δῆτ' ἐκείνος. εἰπέ μοι,  
 τί τοῦτό σοι τὸ πυρρόν ἐστιν; οὐ τί που  
 Κινησίας σου κατατετίληκέν ποθεν; 330  
 ΒΑ. οὐκ, ἀλλὰ τῆς γυναικὸς ἐξελήλυθα  
 τὸ κροκωτίδιον ἀμπισχόμενος, οὐνδύεται.  
 AN. τὸ δ' ἰμάτιόν σου ποῦ 'στιν;  
 ΒΑ. οὐκ ἔχω φράσαι.  
 ζητῶν γὰρ αὐτ' οὐχ εὔρον ἐν τοῖς στρώμασιν.  
 AN. εἴτ' οὐδὲ τὴν γυναικ' ἐκέλευσάς σοι φράσαι; 335  
 ΒΑ. μὰ τὸν Δί'· οὐ γὰρ ἔνδον οὔσα τυγχάνει,  
 ἀλλ' ἐκτετρύπηκεν λαθοῦσά μ' ἔνδοθεν.  
 ὃ καὶ δέδοικα μὴ τι δρᾷ νεώτερον.  
 AN. νῆ τὸν Ποσειδῶ, ταῦτά τοίνυν ἄντικρυς  
 ἐμοὶ πέπονθας. καὶ γὰρ ἦ ξύνειμ' ἐγὼ 340  
 φρούρη' στ', ἔχουσα θοιμάτιον οὐ γὰρ φόρουν.  
 κοῦ τοῦτο λυπεῖ μ', ἀλλὰ καὶ τὰς ἐμβάδας.  
 οὐκουν λαβεῖν γ' αὐτὰς ἐδυνάμην οὐδαμοῦ.  
 ΒΑ. μὰ τὸν Διόνυσον, οὐδ' ἐγὼ γὰρ τὰς ἐμὰς  
 Λακωνικάς, ἀλλ' ὥς ἔτυχον χεζητιῶν, 345  
 ἐς τὼ κοθόρνω τὼ πόδ' ἐνθεῖς ἰέμην,  
 ἵνα μὴ ᾿γχεσαιμ' ἐς τὴν σισύραν· φανὴ γὰρ ἦν.  
 AN. τί δῆτ' ἂν εἴη; μῶν ἐπ' ἄριστον γυνή

<sup>a</sup> Women's slippers; C. 151, L. 229, T. 734.

And shove my feet into her Persian slippers.<sup>a</sup>  
 Where's a convenient place ? or shall I say  
 All are alike convenient in the dark ?  
 No man can see me here, I am sure of that.  
 Fool that I was, worse luck, to take a wife  
 In my old age. Ought to be thrashed, I ought !  
 'Tis for no good, I warrant, that she's out  
 This time of night. However, I can't wait.<sup>b</sup>

CITIZEN. Hey-day ! who's this ? Not neighbour Blepyrus ?  
 Sure and it's he himself. Why, tell me, man,  
 What's all that yellow ? Do you mean to say  
 You've had Cinesias at his tricks again ?<sup>c</sup>

BL. No, no ; I wanted to come out, and took  
 This little yellow kirtle of my wife's.

CIT. But where's your cloak ?

BL. I've not the least idea.  
 I searched amongst the clothes, and 'twasn't there.

CIT. Did you not ask your wife to find the thing ?

BL. I didn't. No. For why ? SHE wasn't there.  
 She's wormed herself away out of the house ;  
 Some revolution in the wind, I fear.

CIT. O by Poseidon, but your case is just  
 The same as mine. *My* wife has stolen away,  
 And carried off my cloak. And that's not all,  
 Hang her, she's carried off my shoes as well :  
 At least I could not find them anywhere.

BL. No more can I : I could not anywhere  
 Find my Laconians : so, my case being urgent,  
 I shove her slippers on, and out I bolt  
 For fear I soil my blanket ; 'twas a clean one.

CIT. What can it be ? can any of her gossips

<sup>b</sup> *Enter another husband.*

<sup>c</sup> C. was notorious for having defiled a shrine of Hecate ;  
*F.* 366.

# ARISTOPHANES

- κέκληκεν αὐτὴν τῶν φίλων;
- ΒΛ. γνώμην γ' ἐμήν.  
οὐκουν πονηρά γ' ἐστὶν ὃ τι καὶ εἰδέναι. 350
- ΑΝ. ἀλλὰ σὺ μὲν ἱμονίαν τιν' ἀποπατεῖς· ἐμοὶ δ'  
ᾧρα βαδίξειν ἐστὶν εἰς ἐκκλησίαν,  
ἥνπερ λάβω θοιμάτιον, ὅπερ ἦν μοι μόνον.
- ΒΛ. καὶ γὰρ, ἐπειδὴν ἀποπατήσω· νῦν δέ μοι  
ἀχράς τις ἐγκλείσας ἔχει τὰ σιτία. 355
- ΑΝ. μῶν ἦν Θρασύβουλος εἶπε τοῖς Λακωνικοῖς;
- ΒΛ. νῆ τὸν Διόνυσον, ἐνέχεται γοῦν μοι σφόδρα.  
ἀτὰρ τί δράσω; καὶ γὰρ οὐδὲ τοῦτό με  
μόνον τὸ λυποῦν ἐστίν, ἀλλ' ὅταν φάγω,  
ὅποι βαδιεῖται μοι τὸ λοιπὸν ἢ κόπρος. 360
- νῦν μὲν γὰρ οὗτος βεβαλάνωκε τὴν θύραν,  
ὅστις ποτ' ἔστ', ἄνθρωπος Ἀχραδούσιος.  
τίς ἂν οὖν ἰατρόν μοι μετέλθοι καὶ τίνα;  
τίς τῶν καταπρώκτων δεινός ἐστι τὴν τέχνην;  
ἄρ' οἶδ' Ἀμύνων; ἀλλ' ἴσως ἀρνήσεται. 365
- Ἀντισθένην τις καλεσάτω πάσῃ τέχνῃ.  
οὗτος γὰρ ἀνὴρ ἔνεκά γε στεναγμάτων  
οἶδεν τί πρωκτὸς βούλεται χεζητιῶν.  
ὦ πότνι· Εἰλείθια, μή με περιύδης  
διαρραγέντα μηδὲ βεβαλανωμένον, 370
- ἵνα μὴ γένωμαι σκωραμὶς κωμωδική.
- ΧΡΕΜΗΣ. οὗτος, τί ποιεῖς; οὐ τί που χέζεις;
- ΒΛ. ἐγώ;  
οὐ δῆτ' ἔτι γε μὰ τὸν Δί', ἀλλ' ἀνίσταμαι.

<sup>a</sup> Funem cacas.

<sup>b</sup> T. seems to have promised the Spartans to speak on their behalf, probably against the Anti-Spartan league, and to have reconsidered the matter, and excused himself to them; alleging

# THE ECCLESIAZUSAE, 349-373

Have asked her out to breakfast ?

- BL. I expect so  
 She's not a bad one : I don't *think* she is.  
 CIT. Why, man, you are paying out a cable <sup>a</sup> : I  
 Must to the Assembly, when I've found my cloak,  
 My missing cloak : the only one I've got.  
 BL. I too, when eased ; but now an acrid pear  
 Is blocking up the passage of my food.  
 CIT. As Thrasybulus told the Spartans, eh ? <sup>b</sup>  
 BL. By Dionysus, but it grips me tight,  
 And that's not all : whatever shall I do ?  
 For how the food I am going to eat hereafter  
 Will find a passage out, I can't imagine ;  
 So firm and close this Acridusian chap <sup>c</sup>  
 Has fastened up its pathway to the door.  
 Who'll fetch a doctor, and what doctor, here ?  
 Which of the pathicks knows this business best ?  
 Amynon knows : but perhaps he won't admit it.  
 Fetch, fetch Antisthenes, by all means fetch him. <sup>d</sup>  
 He's just the man (to judge from his complaints) <sup>e</sup>  
 To know the pangs from which I'm suffering now.  
 Great Eileithyia, let me not remain  
 Thus plugged and barricaded, nor become  
 A public nightstool for the comic stage. <sup>f</sup>

CHREMES. Taking your ease, good neighbour ?

- BL. No, I'm not.  
 'Tis true I have been, but I've finished now.

illness brought on by eating wild pears, according to Schol. *Exit second husband.*

<sup>a</sup> That is, the 'acrid pear' (ἀχράς) which stopped up the bowels (355), with a play on the name of a deme, Ἀχερδαύσιος.

<sup>d</sup> Ἀμύνων, ῥήτωρ ἡτραϊκῶς, Ἀντισθένης, ἱατρὸς θελυδριώδης : Schol.

<sup>e</sup> Quia nimirum inter cacandum difficulter egerat : Bergler.

<sup>f</sup> The σκωραυλὶς, a vessel ἐν ᾧ ἀποπαροῦσι (Schol.), doubtless had a plug. *Enter Chremes, the other neighbour.*

# ARISTOPHANES

- XP. τὸ τῆς γυναικὸς δ' ἀμπέχει χιτώνιον;  
 BA. ἐν τῷ σκότῳ γὰρ τοῦτ' ἔτυχον ἔνδον λαβών. 375  
 ἀτὰρ πόθεν ἦκεις ἐτέον;
- XP. ἐξ ἐκκλησίας.  
 BA. ἤδη λέλυται γάρ;  
 XP. νῆ Δί', ὄρθριον μὲν οὖν.  
 καὶ δῆτα πολὺν ἡ μίλτος, ὦ Ζεῦ φίλτατε,  
 γέλων παρέσχεν, ἣν προσέρραινον κύκλῳ.  
 BA. τὸ τριώβολον δῆπ' ἔλαβες;  
 XP. εἰ γὰρ ὤφελον. 380  
 ἀλλ' ὕστερος νῦν ἦλθον, ὥστ' αἰσχύνομαι,  
 μὰ τὸν Δί' οὐδὲν ἄλλο γ' ἢ τονδί φέρων.
- BA. τὸ δ' αὔτιον τί;  
 XP. πλεῖστος ἀνθρώπων ὄχλος,  
 ὅσος οὐδεπώποτ', ἦλθ' ἀθρόος ἐς τὴν πύκνα.  
 καὶ δῆτα πάντας σκυτοτόμοις ἠκάζομεν 385  
 ὁρῶντες αὐτούς. οὐ γὰρ ἀλλ' ὑπερφυῶς  
 ὥς λευκοπληθῆς ἦν ἰδεῖν ἡκκλησία.  
 ὥστ' οὐκ ἔλαβον οὔτ' αὐτὸς οὔτ' ἄλλοι συχνοί.
- BA. οὐδ' ἄρ' ἂν ἐγὼ λάβοιμι νῦν ἐλθών;  
 XP. πόθεν;  
 οὐδ' εἰ μὰ Δία τότ' ἦλθες, ὅτε τὸ δεύτερον 390  
 ἀλεκτρυὼν ἐφθέγγετ'.
- BA. οἷμοι δείλαιος.  
 Ἄντίλοχ', ἀποίμωξόν με τοῦ τριωβόλου  
 τὸν ζῶντα μᾶλλον. τάμὰ γὰρ διοίχεται.

<sup>a</sup> The *ληξίαρχοι*, or Registrars, used to send in Scythians with a rope smeared with ruddle, with which they roped into the Assembly those who stood in the agora; cf. *A.* 21.

<sup>b</sup> "τονδί φέρων. He points to his empty *θύλακον*. I have substituted these words for the *τὸν θύλακον* of the mss. and editions, which in my opinion was originally a gloss on *τονδί*, and

# THE ECCLESIAZUSAE, 374-393

- CHR. O, and you've got your lady's kirtle on !  
 BL. 'Twas dark indoors : I caught it up by chance  
 But whence come *you* ?  
 CHR. I'm coming from the Assembly.  
 BL. What, is it over ?  
 CHR. Aye, betimes to-day.  
 And O, dear Zeus, the fun it was to see  
 The way they spattered the vermilion round.<sup>a</sup>  
 BL. Got your three-obol ?  
 CHR. No, not I, worse luck.  
 I was too late : I'm carrying home, ashamed,  
 This empty wallet :<sup>b</sup> nothing else at all.  
 BL. Why, how was that ?  
 CHR. There gathered such a crowd  
 About the Pnyx, you never saw the like ;  
 Such pale-faced fellows ; just like shoemakers  
 We all declared ; and strange it was to see  
 How pallid-packed the whole Assembly looked.  
 So I and lots of us could get no pay.  
 BL. Shall I get any if I run ?  
 CHR. Not you !  
 Not had you been there when the cock was giving  
 Its second crow.  
 BL. O weep, Antilochus,  
 Rather for me, the living, than for him,  
 The loved and lost—three-obol.<sup>c</sup> All is gone !

has crept into the text, usurping the place of *τονδὶ φέρων*, and destroying the sense of the passage. Bergler refers to *Wasps*, 300-315": R.

<sup>a</sup> From Aesch. *Myrmidons* fragm.:

'Αντίλοχ', ἀποίμωξόν με τοῦ τεθνηκότος  
 τὸν ζῶντα μᾶλλον.

Weep, Antilochus,  
 Rather for me, the living, than for him,  
 The loved and lost Patroclus.

## ARISTOPHANES

- ἀτὰρ τί τὸ πρᾶγμ' ἦν, ὅτι τοσοῦτον χρήμ' ὄχλου  
οὕτως ἐν ὥρᾳ ξυνελέγη;
- XP. τί δ' ἄλλο γ' ἢ 395  
ἔδοξε τοῖς πρυτάνεσι περὶ σωτηρίας  
γνώμας καθεῖναι τῆς πόλεως; καὶ τ' εὐθέως  
πρῶτος Νεοκλείδης ὁ γλάμων παρείρπυσεν.  
κᾶπειθ' ὁ δῆμος ἀναβοᾷ πόσον δοκεῖς,  
οὐ δεινὰ τολμᾶν τουτονὶ δημηγορεῖν, 400  
καὶ ταῦτα περὶ σωτηρίας προκειμένου,  
ὃς αὐτὸς αὐτῷ βλεφαρίδ' οὐκ ἐσώσατο;  
ὁ δ' ἀναβοήσας καὶ περιβλέψας ἔφη·  
τί δαί μ' ἐχρῆν δρᾶν;
- BA. σκόροδ' ὁμοῦ τρύπαντ' ὁπῶ 405  
τιθύμαλλον ἐμβαλόντα τοῦ Λακωνικοῦ  
σαντοῦ παραλείφειν τὰ βλέφαρα τῆς ἐσπέρας,  
ἔγωγ' ἂν εἶπον, εἰ παρῶν ἐτύγγανον.
- XP. μετὰ τοῦτον Εὐαίων ὁ δεξιώτατος 410  
παρῆλθε γυμνός, ὥς ἔδοκει τοῖς πλείοσιν·  
αὐτὸς γε μέντοῦφασκεν ἱμάτιον ἔχειν,  
κᾶπειτ' ἔλεξε δημοτικωτάτους λόγους· 415  
ὁρᾶτε μὲν με δεόμενον σωτηρίας  
τετραστατήρου καὐτόν· ἀλλ' ὅμως ἐρῶ  
ὥς τὴν πόλιν καὶ τοὺς πολίτας σώσετε.  
ἦν γὰρ παρέχωσι τοῖς δεομένοις οἱ κναφῆς 415  
χλαῖνας, ἐπειδὴν πρῶτον ἥλιος τραπῇ,  
πλευρίτις ἡμῶν οὐδέν' ἂν λάβοι ποτέ.  
ὅσοις δὲ κλίνῃ μὴ ᾽στι μηδὲ στρώματα,  
ἵεναι καθευδήσοντας ἀπονενιμμένους  
ἐς τῶν σκυλοδεψῶν· ἦν δ' ἀποκλείῃ τῇ θύρᾳ 420

<sup>a</sup> Cf. Pl. 718, 719.



# ARISTOPHANES

- χειμῶνος ὄντος, τρεῖς σισύρας ὀφειλέτω.
- ΒΛ. νῆ τὸν Διόνυσον, χρηστά γ'· εἰ δ' ἐκείνά γε  
 προσέθηκεν, οὐδείς ἀντεχειροτόνησεν ἄν,  
 τοὺς ἀλφिताμοιβοὺς τοῖς ἀπόροις τρεῖς χοίνικας  
 δεῖπνον παρέχειν ἅπασιν, ἢ κλάειν μακρά. 425  
 ἵνα τοῦτ' ἀπέλαυσαν Ναυσικύδους τὰγαθόν.
- ΧΡ. μετὰ τοῦτο τοίνυν εὐπρεπῆς νεανίας  
 λευκός τις ἀνεπήδησ', ὅμοιος Νικίᾳ,  
 δημηγορήσων, κάπεχείρησεν λέγειν  
 ὥς χρή παραδοῦναι ταῖς γυναιξὶ τὴν πόλιν. 430  
 εἴτ' ἐθορύβησαν κἀνέκραγον ὥς εὖ λέγοι,  
 τὸ σκυτοτομικὸν πλῆθος· οἱ δ' ἐκ τῶν ἀγρῶν  
 ἀνεβορβόρυξαν.
- ΒΛ. νοῦν γὰρ εἶχον νῆ Δία.
- ΧΡ. ἀλλ' ἦσαν ἥττους· ὁ δὲ κατείχε τῇ βοῇ,  
 τὰς μὲν γυναικας πόλλ' ἀγαθὰ λέγων, σέ δὲ 435  
 πολλὰ κακά.
- ΒΛ. καὶ τί εἶπε;
- ΧΡ. πρῶτον μὲν σ' ἔφη  
 εἶναι πανοῦργον.
- ΒΛ. καὶ σέ;
- ΧΡ. μή πω τοῦτ' ἔρη.  
 κᾶπειτα κλέπτῃν.
- ΒΛ. ἐμὲ μόνον;
- ΧΡ. καὶ νῆ Δία  
 καὶ συκοφάντην.
- ΒΛ. ἐμὲ μόνον;
- ΧΡ. καὶ νῆ Δία  
 τωνδὶ τὸ πλῆθος.
- ΒΛ. τίς δὲ τοῦτ' ἄλλως λέγει;
- ΧΡ. γυναικα δ' εἶναι πρᾶγμ' ἔφη νουβυστικόν  
 καὶ χρηματοποιόν· κοῦτε τὰπόρρητ' ἔφη

# THE ECCLESIAZUSAE, 421-442

*In wintry weather, shall be fined three blankets.*

BL. Well said indeed ; and never a man would dare  
To vote against him, had he added this :  
*That all who deal in grain shall freely give  
Three quarts to every pauper, or be hanged.*  
That good, at least, they'd gain from Nausicydes.<sup>a</sup>

CHR. Then, after him, there bounded up to speak  
A spruce and pale-faced youth, like Nicias.  
And *he* declared we ought to place the State  
Into the hands of (whom do you think ?) the women !  
Then the whole mob of shoemakers <sup>b</sup> began  
To cheer like mad ; whilst all the country folk  
Hooted and hissed.

BL. They showed their sense, by Zeus.

CHR. But less their numbers ; so the lad went on,  
Speaking all good of women, but of you  
Everything bad.

BL. What ?

CHR. First of all he called you  
An arrant rogue.

BL. And you ?

CHR. Let be, awhile.  
Also a thief.

BL. Me only ?

CHR. And by Zeus,

A sycophant.

BL. Me only ?

CHR. And by Zeus,

All our friends here.<sup>c</sup>

BL. Well, who says nay to that ?

CHR. And then the woman is, he said, a thing  
Stuffed full of wit and moneymaking ways.

<sup>a</sup> N. made a fortune from dealing in grain ; Xen. *Mem.* ii. 7.

<sup>b</sup> The disguised women : Schol.

<sup>c</sup> Pointing to the audience.

# ARISTOPHANES

- ἐκ Θεσμοφόρου ἐκάστοτ' αὐτὰς ἐκφέρειν,  
σέ δὲ καμὲ βουλευόντε τοῦτο δρᾶν αἰεί.
- ΒΛ. καὶ νῆ τὸν Ἑρμῆν τοῦτό γ' οὐκ ἐψεύσατο. 445
- ΧΡ. ἔπειτα συμβάλλειν πρὸς ἀλλήλας ἔφη  
ἱμάτια, χρυσί', ἀργύριον, ἐκπώματα,  
μόνας μόναις οὐ μαρτύρων γ' ἐναντίον·  
καὶ ταῦτ' ἀποφέρειν πάντα κοῦκ ἀποστερεῖν·  
ἡμῶν δὲ τοὺς πολλοὺς ἔφασκε τοῦτο δρᾶν. 450
- ΒΛ. νῆ τὸν Ποσειδῶ, μαρτύρων τ' ἐναντίον.
- ΧΡ. οὐ συκοφαντεῖν, οὐ διώκειν, οὐδὲ τὸν  
δῆμον καταλύειν, ἀλλὰ πολλὰ κάγαθά.  
ἑτέρα τε πλεῖστα τὰς γυναικάς εὐλόγει.
- ΒΛ. τί δῆτ' ἔδοξεν;
- ΧΡ. ἐπιτρέπειν σέ τὴν πόλιν 455  
ταύταις. ἔδόκει γὰρ τοῦτο μόνον ἐν τῇ πόλει  
οὕτω γεγενῆσθαι.
- ΒΛ. καὶ δέδοκται;
- ΧΡ. φήμ' ἐγώ.
- ΒΛ. ἅπαντά τ' αὐταῖς ἐστι προστεταγμένα  
ἃ τοῖσιν ἀστοῖς ἔμελεν;
- ΧΡ. οὕτω ταῦτ' ἔχει.
- ΒΛ. οὐδ' εἰς δικαστήριον ἄρ' εἶμ', ἀλλ' ἡ γυνή; 460
- ΧΡ. οὐδ' ἔτι σὺ θρέψεις οὓς ἔχεις, ἀλλ' ἡ γυνή.
- ΒΛ. οὐδὲ στένειν τὸν ὄρθρον ἔτι πρᾶγμ' ἄρα μοι;
- ΧΡ. μὰ Δί', ἀλλὰ ταῖς γυναιξὶ ταῦτ' ἤδη μέλει·  
σὺ δ' ἀστενακτὶ περδόμενος οἴκοι μενεῖς.
- ΒΛ. ἐκεῖνο δεινὸν τοῖσιν ἡλίκοισι νῶν, 465  
μὴ παραλαβοῦσαι τῆς πόλεως τὰς ἡνίας  
ἔπειτ' ἀναγκάζωσι πρὸς βίαν
- ΧΡ. τί δρᾶν;
- ΒΛ. κινεῖν ἑαυτάς.
- ΧΡ. ἦν δὲ μὴ δυνώμεθα;

# THE ECCLESIAZUSAE, 443-463

- They don't betray their Thesmophorian secrets,  
But you and I blab all State secrets out.
- BL. By Hermes, there at least he told no lie.
- CHR. And women lend each other, said the lad,  
Their dresses, trinkets, money, drinking-cups,  
Though quite alone, with never a witness there.  
And all restore the loan, and none withhold it.  
But men, he said, are always doing this.
- BL. Aye to be sure : though witnesses were there.
- CHIR. *They* don't inform, or prosecute, or put  
The people down : but everything that's right.  
And much, besides, he praised the womankind.
- BL. What was determined ?
- CHR. You're to put the State  
Into their hands. This was the one reform  
Not yet attempted.
- BL. 'Twas decreed ?
- CHIR. It was.
- BL. So then the women now must undertake  
All manly duties ?
- CHR. So I understand.
- BL. Then I shan't be a dicast, but my wife ?
- CHR. Nor you support your household, but your wife.
- BL. Nor I get grumbling up in early morn ?
- CHR. No : for the future that's your wife's affair.  
You'll lie abed : no grumbling any more.
- BL. But hark ye, 'twould be rough on us old men  
If, when the women hold the reins of State,  
They should perforce compel us to—
- CHR. Do what ?
- BL. Make love to them.
- CHR. But if we're not prepared ?

## ARISTOPHANES

ΒΛ. ἄριστον οὐ δώσουσι.

XP. σὺ δέ γε νῆ Δία  
 δρᾶ ταῦθ', ἔν' ἀριστᾶς τε καὶ κινῆς ἄμα. 470

ΒΛ. τὸ πρὸς βίαν δεινότατον.

XP. ἄλλ' εἰ τῇ πόλει  
τοῦτο ξυνοίσει, ταῦτα χρή πάντ' ἄνδρα δρᾶν.  
λόγος τέ τοί τις ἔστι τῶν γεραιτέρων,  
ὅς' ἂν ἀνόητ' ἦ μῶρα βουλευσώμεθα,  
ἅπαντ' ἐπὶ τὸ βέλτιον ἡμῖν ξυμφέρειν.  
καὶ ξυμφέροι γ', ὦ πότνια Παλλὰς καὶ θεοί.  
ἄλλ' εἴμι· σὺ δ' ὑγίαινε.

475

ΒΛ. καὶ σύ γ', ὦ Χρέμης.

ΧΟΡΟΣ. ἔμβα, χάρει.  
 ἄρ' ἔστι τῶν ἀνδρῶν τις ἡμῖν ὅστις ἐπακολουθεῖ;  
 στρέφου, σκόπει,  
 φύλαττε σαυτὴν ἀσφαλῶς, πολλοὶ γὰρ οἱ πανοῦργοι,  
 μή πού τις ἐκ τοῦπισθεν ὦν τὸ σχῆμα καταφυλάξῃ·  
 ἀλλ' ὥς μάλιστα τοῖν ποδοῖν ἐπικτυπῶν βιάδιζε.  
 ἡμῖν δ' ἂν αἰσχύνῃν φέροι  
 πάσαισι παρὰ τοῖς ἀνδράσιν τὸ πρᾶγμα τοῦτ'  
 ἐλεγχθέν.

πρὸς ταῦτα συστέλλου σεαυ-  
τήν, πανταχῇ σκοπούμενη  
τάκεισε καὶ τὰ τῆδε καὶ

\* “ When the contention between Poseidon and Athene for the patronage of Athens was decided in favour of the latter, Poseidon in anger imprecated perpetual δυσβουλία on the new city. Now the decrees of deities were, like those of the Medes and Persians, supposed to be irreversible, even by themselves : what one god had done, no other, not even himself, could undo ; but he could virtually nullify the effect by a subsequent decree. And so in the instance before us, Athene could not change the curse of perpetual

# THE ECCLESIAZUSAE, 469-487

BL. They'll dock our breakfasts.

CHR. Therefore learn the way  
How to make love, and eat your breakfast too.

BL. Upon compulsion ! Faugh !

CHR. If that is for  
The public good, we needs must all obey.  
There is a legend of the olden time,  
That all our foolish plans and vain conceits  
Are overruled to work the public good.<sup>a</sup>  
So be it now, high Pallas and ye gods !  
But I must go. Farewell.

BL. And farewell, Chremes.<sup>b</sup>

CHORUS. Step strong ! March along !  
But search and scan if any man  
be somewhere following in our rear.  
Look out ! Wheel about !  
And O be sure that all's secure ;  
for many are the rogues, I fear.  
Lest someone, coming up behind us,  
in this ungodly guise should find us.  
BE SURE you make a clattering sound  
with both your feet against the ground.  
For dismal shame and scandal great  
Will everywhere upon us wait,  
if our disguise they penetrate.  
So wrap your garments round you tight,  
And peep about with all your might,  
Both here and there and on your right,

*δυσβουλία*, but she could and did nullify its effect by causing it  
always to have a successful issue. And this is why Chremes, in  
his prayer three lines below, whilst invoking generally all the gods,  
makes a special appeal to Pallas " : R.

<sup>b</sup> *Exeunt.*

# ARISTOPHANES

τὰκ δεξιᾶς, μὴ ξυμφορὰ γενήσεται τὸ πρᾶγμα.  
 ἀλλ' ἐγκονῶμεν· τοῦ τόπου γὰρ ἐγγύς ἐσμεν ἥδη  
 ὀθενπερ εἰς ἐκκλησίαν ὠρμώμεθ' ἡνίκ' ἦμεν· 490  
 τὴν δ' οἰκίαν ἔξεσθ' ὄρᾱν ὀθενπερ ἡ στρατηγὸς  
 ἔσθ', ἡ τὸ πρᾶγμ' εὐροῦσ' ὃ νῦν ἔδοξε τοῖς πολίταις.  
 ὥστ' εἰκὸς ἡμᾶς μὴ βραδύνειν ἔστ' ἐπαναμενούσας,  
 πώγωνας ἐξηρτημένας,  
 μὴ καὶ τις ἡμᾶς ὄψεται χῆμῶν ἴσως κατείπη. 495  
 ἀλλ' εἶα δεῦρ' ἐπὶ σκιᾶς  
 ἐλθοῦσα πρὸς τὸ τειχίον,  
 παραβλέπουσα θατέρῳ,  
 πάλιν μετασκεύαζε σαυτὴν αὖθις ἥπερ ἦσθα.  
 καὶ μὴ βράδυν'· ὥς τήνδε καὶ δὴ τὴν στρατηγὸν  
 ἡμῶν 500  
 χωροῦσαν ἐξ ἐκκλησίας ὀρώμεν. ἀλλ' ἐπείγου  
 ἅπανα καὶ μίσει σάκον πρὸς ταῖν γνάθοιν ἔχουσα·  
 χαῖται γὰρ ἀλγοῦσιν πάλαι τὸ σχῆμα τοῦτ'  
 ἔχουσαι.  
 ΠΡ. ταυτὶ μὲν ἡμῖν, ὦ γυναῖκες, εὐτυχῶς  
 τὰ πράγματ' ἐκβέβηκεν ἀβουλεύσαμεν.  
 ἀλλ' ὥς τάχιστα, πρὶν τιν' ἀνθρώπων ἰδεῖν,  
 505  
 ῥιπτεῖτε χλαῖνας, ἐμβὰς ἐκποδῶν ἴτω,  
 χάλα συναπτοὺς ἡνίας Λακωνικάς,  
 βακτηρίας ἄφεσθε· καὶ μέντοι σὺ μὲν

a "Praxagora is seen returning from the Assembly. She is still wearing her husband's garments, and enters the stage alone. We hear no more of the two women who had been her companions there before. And nobody else comes on the stage until Blepyrus and Chremes emerge from their respective houses, twenty lines below. The Chorus fulfil the promise made supra 246": R.

b Line 508 is probably quoted from some tragic poet, which would explain the singular χάλα.





# ARISTOPHANES

ταύτας κατευτρέπιζ'· ἐγὼ δὲ βούλομαι  
εἶσω παρερπύσασα, πρὶν τὸν ἄνδρα με  
ἰδεῖν, καταθέσθαι θοῖμάτιον αὐτοῦ πάλιν  
ὄθενπερ ἔλαβον τᾶλλα θ' ἄξηνεγκάμην. 510

ΧΟ. κείται δ' ἤδη πάνθ' ἅπερ εἶπας· σὸν δ' ἔργον τᾶλλα  
διδάσκειν,  
ὃ τι σοι δρῶσαι ξύμφορον ἡμεῖς δόξομεν ὀρθῶς  
ὑπακούειν.  
οὐδεμιᾷ γὰρ δεινότερα σου ξυμμίξας' οἶδα γυναικί. 515

ΠΡ. περιμείνατέ νυν, ἵνα τῆς ἀρχῆς, ἣν ἄρτι κεχειρο-  
τόνημαι,  
ξυμβούλοισιν πάσαις ὑμῖν χρήσωμαι. καὶ γὰρ ἐκεῖ  
μοι  
ἐν τῷ θορύβῳ καὶ τοῖς δεινοῖς ἀνδρείοταται γεγέ-  
νησθε.

ΒΛ. αὐτη, πόθεν ἦκεις, Πραξαγόρα;

ΠΡ. τί δ', ὦ μέλε, 524  
σοὶ τοῦθ' ;

ΒΛ. ὃ τί μοι τοῦτ' ἐστίν; ὥς εὐηθικῶς.

ΠΡ. οὐ τοι παρὰ τοῦ μοιχοῦ γε φήσεις.

ΒΛ. οὐκ ἴσως  
ένός γε.

ΠΡ. καὶ μὴν βασανίσαι τουτί γέ σοι  
ἔξεστι.

ΒΛ. πῶς;

ΠΡ. εἰ τῆς κεφαλῆς ὄζω μύρου.

ΒΛ. τί δ'; οὐχὶ βινεῖται γυνὴ κἄνευ μύρου; 525

ΠΡ. οὐ δὴ τάλαν' ἔγωγε.

ΒΛ. πῶς οὖν ὄρθριον  
ῥῆχου σιωπῇ θοῖμάτιον λαβοῦσά μου;

THE ECCLESIAZUSAE, 510-527

Get these in order : I myself will steal  
Into the house, and ere my husband see me,  
Put back his overcloak, unnoticed, where  
I found it, and whatever else I took.<sup>a</sup>

CH. We have done your behest, and as touching the rest,  
We will do whatsoever you tell us is best.  
For truly I ween that a woman so keen,  
Resourceful and subtle we never have seen.

PR. Then all by my side, as the councillors tried  
Of the office I hold, be content to abide ;  
For *there*, in the fuss and the hullabaloo,  
Ye proved yourselves women most manly and true.<sup>b</sup>

BL. Hallo, Praxagora, whence come you ?

PR. What's that  
To you, my man ?

BL. What's that to me ? That's cool.

PR. Not from a lover ; *that* you know.

BL. Perchance  
From more than one.

PR. That you can test, directly.

BL. Marry and how ?

PR. Smell if my hair is perfumed.

BL. Does not a woman sin unless she's perfumed ?

PR. I don't, at all events.

BL. What made you steal  
Away so early with my overcloak ?

<sup>a</sup> " *Praxagora retires into her house (the house of Bleepyrus) to change her dress, whilst the Chorus change theirs in the orchestra. She almost immediately returns, and henceforth all the women are clothed in their proper habiliments*": R.

<sup>b</sup> *Enter Bleepyrus and Chremes from their respective houses.*

# ARISTOPHANES

- ΠΡ. γυνή μέ τις νύκτωρ ἑταίρα καὶ φίλη  
μετεπέμψατ' ὠδίνουσα.
- ΒΛ. κᾶτ' οὐκ ἦν ἐμοὶ  
φράσασαν ἰέναι;
- ΠΡ. τῆς λεχοῦς δ' οὐ φροντίσαι, 530  
οὕτως ἐχούσης, ὦνερ;
- ΒΛ. εἰποῦσάν γέ μοι.  
ἀλλ' ἔστιν ἐνταῦθά τι κακόν.
- ΠΡ. μὰ τῷ θεῷ,  
ἀλλ' ὥσπερ εἶχον ὥχόμην· ἐδεῖτο δὲ  
ἥπερ μεθήκε μ', ἐξίέναι πάσῃ τέχνῃ.
- ΒΛ. εἴτ' οὐ τὸ σαντῆς ἱμάτιον ἐχρῆν σ' ἔχειν; 535†  
ἀλλ' ἐμ' ἀποδύσας, ἐπιβαλοῦσα τοῦ γκυκλον,  
ὥχου καταλιποῦς ὥσπερ εἰ προκείμενον,  
μόνον οὐ στεφανώσας οὐδ' ἐπιθεῖσα λήκυθον.
- ΠΡ. ψυχὸς γὰρ ἦν, ἐγὼ δὲ λεπτὴ κασθενής·  
ἐπειθ' ἔν' ἀλεαίνοιμι, τοῦτ' ἡμπισχόμην· 540  
σὲ δ' ἐν ἀλέᾳ κατακείμενον καὶ στρώμασιν  
κατέλιπον, ὦνερ.
- ΒΛ. αἱ δὲ δὴ Λακωνικαὶ  
ὥχοντο μετὰ σοῦ κατὰ τί χῆ βακτηρία;
- ΠΡ. ἵνα θοῖμάτιον σώσαιμι, μεθυπεδησάμην  
μιμουμένη σε καὶ κτυποῦσα τοῖν ποδοῖν 545  
καὶ τοὺς λίθους παίουσα τῇ βακτηρίᾳ.
- ΒΛ. οἷσθ' οὖν ἀπολωλεκυῖα πυρῶν ἐκτέα,  
ὃν χρῆν ἐμ' ἐξ ἐκκλησίας εἰληφέναι;
- ΠΡ. μὴ φροντίσης· ἄρρεν γὰρ ἔτεκε παιδίον.
- ΒΛ. ἡ ἐκκλησία;
- ΠΡ. μὰ Δί', ἀλλ' ἐφ' ἣν ἐγὼ χόμην. 550  
ἀτὰρ γεγένηται;

<sup>a</sup> The body was placed on a bier or bed, clothed in white, and crowned with wreaths: beside it were flasks of oil.

# THE ECCLESIAZUSAE, 528-551

- PR. I was called out ere daybreak, to a friend  
In pangs of childbirth.
- BL. Why not tell me first,  
Before you went ?
- PR. Not haste to help her in  
Such straits, my husband ?
- BL. After telling me.  
Something's wrong there.
- PR. Nay, by the Twain, I went  
Just as I was ; the wench who came besought me  
To lose no time.
- BL. Is that the reason why  
You did not put your mantle on ? You threw it  
Over my bed and took my overcloak,  
And left me lying like a corpse laid out ; <sup>a</sup>  
Only I'd never a wreath, or bottle of oil.
- PR. The night was cold, and I'm so slight and fragile,  
I took your overcloak to keep me warm.  
And you I left well snuggled up in warmth  
And rugs, my husband.
- BL. How came my staff to form  
One of your party, and my red Laconians ?
- PR. I took your shoes to save your overcloak ; <sup>b</sup>  
Aping your walk, stumping with both my feet,  
And striking down your staff against the stones.
- BL. You've lost eight quarts of wheat, I'd have you know,  
Which the Assembly would have brought me in. <sup>c</sup>
- PR. Well, never mind ; she's got a bonny boy.
- BL. Who ? the Assembly has ?
- PR. No, fool, the woman.  
But has it met ?

<sup>b</sup> That she might look like a man, and so save the cloak from thieves who would snatch it off, *λωποδύται*.

<sup>c</sup> Bought with the three obols.

# ARISTOPHANES

- ΒΛ. ναὶ μὰ Δί'. οὐκ ἤδειςθά με  
φράσαντά σοι χθές;
- ΠΡ. ἄρτι γ' ἀναμιμνήσκομαι.
- ΒΛ. οὐδ' ἄρα τὰ δόξαντ' οἶσθα;
- ΠΡ. μὰ Δί' ἐγὼ μὲν οὔ.
- ΒΛ. κάθησο τοίνυν σηπίας μασωμένη.  
ὕμῳν δέ φασι παραδεδόσθαι τὴν πόλιν. 555
- ΠΡ. τί δρᾶν; ὑφαίνεις;
- ΒΛ. οὐ μὰ Δί', ἀλλ' ἄρχειν.
- ΠΡ. τίνων;
- ΒΛ. ἀπαξαπάντων τῶν κατὰ πόλιν πραγμάτων.
- ΠΡ. νῆ τὴν Ἀφροδίτην, μακαρία γ' ἄρ' ἡ πόλις  
ἔσται τὸ λοιπόν.
- ΒΛ. κατὰ τί;
- ΠΡ. πολλῶν οὔνεκα.  
οὐ γὰρ ἔτι τοῖς τολμῶσιν αὐτὴν αἰσχυρὰ δρᾶν 560  
ἔσται τὸ λοιπόν, οὐδαμοῦ δέ μαρτυρεῖν,  
οὐ συκοφαντεῖν.
- ΒΛ. μηδαμῶς πρὸς τῶν θεῶν  
τουτὶ ποιήσης μὴδ' ἀφέλῃ μου τὸν βίον.
- ΧΡ. ὦ δαιμόνι ἀνδρῶν, τὴν γυναικ' ἔα λέγειν.
- ΠΡ. μὴ λωποδυτῆσαι, μὴ φθονεῖν τοῖς πλεσίον, 565  
μὴ γυμνὸν εἶναι, μὴ πένητα μηδέῃα,  
μὴ λοιδορεῖσθαι, μὴ νεχυραζόμενον φέρειν.
- ΧΡ. νῆ τὸν Ποσειδῶ, μεγάλα γ', εἰ μὴ ψεύσεται.
- ΠΡ. ἀλλ' ἀποφανῶ τοῦθ', ὥστε σέ γέ μοι μαρτυρεῖν,  
καὶ τοῦτον αὐτὸν μὴδὲν ἀντειπεῖν ἐμοί. 570
- ΧΟ. νῦν δὴ δεῖ σε πυκνὴν ἐγείρειν

<sup>a</sup> In Sophocles, *Philoct.* 933, Philoctetes thus prays to keep the bow of Heracles, πρὸς θεῶν πατρῶων, τὸν βίον μὴ μου φέλῃς.

<sup>b</sup> Soph. *Trach.* 899 πείσει δ' ὥστε μαρτυρεῖν ἐμοί. "He himself" is Chremes, whom she points at.

# THE ECCLESIAZUSAE, 551-571

- BL. I told you yesterday  
 'Twas going to meet.
- PR. O yes, I now remember.
- BL. Have you not heard then what's decreed ?
- PR. No, dear.
- BL. Then sit you down and chew your cuttlefish.  
 The State, they say, is handed over to you !
- PR. What for ? To weave ?
- BL. No, govern.
- PR. Govern what ?
- BL. All the whole work and business of the State.
- PR. O here's a lucky State, by Aphrodite,  
 We're going to have !
- BL. How so ?
- PR. For many reasons.  
 For now no longer shall bold men be free  
 To shame the city : no more witnessing,  
 No false informing--
- BL. Hang it, don't do that.  
 Don't take away my only means of living ! <sup>a</sup>
- CHR. Pray, sir, be still, and let the lady speak.
- PR. No thefts of overcloaks, no envyings now,  
 None to be poor and naked any more.  
 No wranglings, no distraining on your goods.
- CHR. Now, by Poseidon, wondrous news if true.
- PR. Aye and I'll prove it, so that you'll support me, <sup>b</sup>  
 And he himself have nought to say against it.
- CH. <sup>c</sup> Now waken your intellect bright,

<sup>a</sup> "The first line appears in the MSS. as *νῦν δὲ δεῖ σε πικρὴν  
 βρένα καὶ φιλόσοφον ἐγείρειν*, but I have struck out the words  
*βρένα καὶ φιλόσοφον*, which are useless to the sense, and destructive  
 o the metre, and have plainly crept into the text from some gloss  
 on the words *πικρὴν φροντίδα*. They are, however, retained in  
 the translation " : R.

# ARISTOPHANES

φροντίδ' ἐπισταμένην  
 ταῖσι φίλαισιν ἀμύνειν.  
 κοινῇ γὰρ ἐπ' εὐτυχίασιν  
 ἔρχεται γλώττ-  
 ης ἐπίνοια, πολίτην  
 δῆμον ἐπαγλαῖοῦσα  
 μυρίασιν  
 ὠφελίαισι βίου. δη-  
 λούν ὃ τί περ δύνασαι. και-  
 ρὸς δέ· δεῖται  
 γάρ τι σοφοῦ τινὸς ἔξευ-  
 ρήματος ἢ πόλις ἡμῶν.  
 ἀλλὰ πέραινε μόνον  
 μήτε δεδραμένα μήτ' εἰ-  
 ρημένα πω πρότερον· μι-  
 σοῦσι γὰρ ἦν τὰ παλαιὰ  
 πολλάκις θεῶνται.

575

580

ἀλλ' οὐ μέλλειν, ἀλλ' ἄπτεσθαι καὶ δὴ χρή ταῖς δια-  
 νοίαις,  
 ὥς τὸ ταχύνειν χαρίτων μετέχει πλείστον παρὰ τοῖσι  
 θεαταῖς.

ΠΡ. καὶ μὴν ὅτι μὲν χρηστὰ διδάξω πιστεύω· τοὺς δὲ  
 θεατάς,  
 εἰ καινοτομεῖν ἐθελήσουσιν καὶ μὴ τοῖς ἡθάσι λίαν  
 τοῖς τ' ἀρχαίοις ἐνδιατρίβειν, τοῦτ' ἔσθ' ὃ μάλιστα  
 δέδοικα.

585

ΒΛ. περὶ μὲν τοίνυν τοῦ καινοτομεῖν μὴ δείσης· τοῦτο γὰρ  
 ἡμῖν  
 δρᾶν ἀντ' ἄλλης ἀρχῆς ἐστίν, τῶν δ' ἀρχαίων ἀμεληῆσαι.

ΠΡ. μὴ νυν πρότερον μηδεὶς ὑμῶν ἀντείπη μηδ' ὑπο-  
 κρούσῃ,

Your soul philosophic, that knows  
 So well for your comrades to fight.  
 For all to our happiness goes  
 The project your tongue will disclose,  
 As with thousands of joys you propose  
 The citizen life to endow.  
 Now show us what things you can do !  
 It is time ; for the populace now  
 Requires an original new  
 Experiment ; only do you  
 Some novelty bring from your store  
 Never spoken or done heretofore.  
 The audience don't like to be cheated  
 With humours too often repeated.  
 So come to the point, and at once ; for delay  
 Is a thing the spectators detest in a play.

- PR. I've an excellent scheme, if you will but believe it ;  
 But I cannot be sure how our friends will receive it ;  
 Or what they will do, if the old I eschew,  
 And propound them a system erratic and new.  
 This makes me a trifle alarmed and faint-hearted.
- BL. As to that, you may safely be fearless and bold :  
 We adore what is new, and abhor what is old.  
 This rule we retain when all else has departed.<sup>a</sup>
- PR.<sup>b</sup> Then all to the speaker in silence attend,  
 And don't interrupt till I come to the end,

<sup>a</sup> He plays on ἀρχή and ἀρχαῖα: they have lost their fair empire, and all that is left is to seek novelty, and to keep clear of both "old ways" and "empire."

<sup>b</sup> "Throughout the ensuing discussion, the long Aristophanics of the text are in the translation unworthily represented by anapaestic dimeters, in which many lines are omitted, and a few added, and which generally aim at giving rather the spirit of the argument than a literal rendering of the words": R.



# ARISTOPHANES

πρὶν ἐπίστασθαι τὴν ἐπίνοιαν καὶ τοῦ φράζοντος  
ἀκοῦσαι.

Κοινωνεῖν γὰρ πάντας φήσω χρῆναι πάντων  
μετέχοντας, 590  
καὶ ταῦτο ζῆν, καὶ μὴ τὸν μὲν πλουτεῖν, τὸν δ'  
ἄθλιον εἶναι,  
μηδὲ γεωργεῖν τὸν μὲν πολλήν, τῷ δ' εἶναι μηδὲ  
ταφῆναι.  
μηδ' ἀνδραπόδοις τὸν μὲν χρῆσθαι πολλοῖς, τὸν  
δ' οὐδ' ἀκολούθῳ.

ἀλλ' ἓνα ποιῶ κοινὸν πᾶσιν βίον καὶ τοῦτον ὅμοιον.

ΒΛ. πῶς οὖν ἔσται κοινὸς ἅπασιν;

ΠΡ. κατέδει σπέλεθον πρότερός μου. 595

ΒΛ. καὶ τῶν σπελέθων κοινωνοῦμεν;

ΠΡ. μὰ Δι', ἀλλ' ἔφθης μ' ὑποκρούσας.  
τοῦτο γὰρ ἡμελλον ἐγὼ λέξειν· τὴν γῆν πρῶτιστα  
ποιήσω  
κοινὴν πάντων καὶ ἀργύριον καὶ τᾶλλ' ὅπόσ' ἐστὶν  
ἐκάστω.

εἴτ' ἀπὸ τούτων κοινῶν ὄντων ἡμεῖς βοσκήσομεν ὑμᾶς  
ταμιεύμεναι καὶ φειδόμεναι καὶ τὴν γνώμην  
προσέχουσαι. 600

ΒΛ. πῶς οὖν ὅστις μὴ κέκτηται γῆν ἡμῶν, ἀργύριον δὲ  
καὶ Δαρεικοὺς, ἀφανῆ πλοῦτον;

ΠΡ. τοῦτ' ἐς τὸ μέσον καταθήσει.

ΒΛ. καὶ, μὴ καταθεῖς, ψευδορκήσῃ; κακτῆσατο γὰρ  
διὰ τοῦτο.

<sup>a</sup> The interruption exasperates P., who retorts, "You shall eat muck before I do" (595). Blegyrus affects to suppose this to be part of her scheme, and innocently inquires whether her communistic system extends to the muck, so that she will share it with him. "No," she says, "but you interrupted me by asking a question which my next words would have answered (596)."

And weigh and perpend, till you quite comprehend,  
The drift and intent of the scheme I present.  
The rule which I dare to enact and declare,  
Is that all shall be equal, and equally share  
All wealth and enjoyments, nor longer endure  
That one should be rich, and another be poor,  
That one should have acres, far-stretching and wide,  
And another not even enough to provide  
Himself with a grave : that this at his call  
Should have hundreds of servants, and that none  
at all.

All this I intend to correct and amend :  
Now all of all blessings shall freely partake,  
One life and one system for all men I make.

BL. And how will you manage it ?

PR.<sup>a</sup> First, I'll provide  
That the silver, and land, and whatever beside  
Each man shall possess, shall be common and free,<sup>b</sup>  
One fund for the public ; then out of it we  
Will feed and maintain you, like housekeepers true,  
Dispensing, and sparing, and caring for you.

BL. With regard to the land, I can quite understand,  
But how, if a man have his money in hand,  
Not farms, which you see, and he cannot withhold,  
But talents of silver and Daries of gold ?

PR. All this to the stores he must bring.

BL. But suppose  
He choose to retain it, and nobody knows ;  
Rank perjury doubtless ; but what if it be ?  
'Twas by that he acquired it at first.

<sup>b</sup> " This abolition of private property is very prominently put forward by Plato, though of course in *his* Republic it applies not to the citizens generally, but only to one particular class, the *φύλακες*, or warders of the state " : R. Plato, *Rep.* 416 D, 464 B.

# ARISTOPHANES

- ΠΡ. ἀλλ' οὐδέιν τοι χρήσιμον ἔσται πάντως αὐτῷ.  
 ΒΛ. κατὰ δὴ τί;  
 ΠΡ. οὐδείς οὐδέν πενία δράσει· πάντα γὰρ ἔξουσιν  
 ἅπαντες, 605  
 ἄρτους, τεμάχῃ, μάζας, χλαίνας, οἶνον, στεφάνους,  
 ἔρεβίνθους.  
 ὥστε τί κέρδος μὴ καταθεῖναι; σὺ γὰρ ἐξευρών  
 ἀπόδειξον.  
 ΒΛ. οὐκ οὐν καὶ νῦν οὗτοι μᾶλλον κλέπτουσ', οἷς ταῦτα  
 πάρεστι;  
 ΠΡ. πρότερόν γ', ὠταῖρ', ὅτε τοῖσι νόμοις διεχρώμεθα  
 τοῖς προτέροισιν·  
 νῦν δ', ἔσται γὰρ βίος ἐκ κοινοῦ, τί τὸ κέρδος μὴ  
 καταθεῖναι; 610  
 ΒΛ. ἦν μείρακ' ἰδὼν ἐπιθυμήσῃ καὶ βούληται σκαλα-  
 θῦραι,  
 ἔξει τούτων ἀφελὼν δοῦναι· τῶν ἐκ κοινοῦ δὲ μεθέξει  
 ξυγκαταδαρθίων.  
 ΠΡ. ἀλλ' ἐξέσται προῖκ' αὐτῷ ξυγκαταδαρθεῖν.  
 καὶ ταύτας γὰρ κοινὰς ποιῶ τοῖς ἀνδράσι συγ-  
 κατακεῖσθαι  
 καὶ παιδοποιεῖν τῷ βουλομένῳ.  
 ΒΛ. πῶς οὖν, εἰ πάντες ἴασιν  
 ἐπὶ τὴν ὠραιότητα αὐτῶν καὶ ζητήσουσιν ἐρεῖδειν; 615  
 ΠΡ. αἱ φαυλότεραι καὶ σιμότεραι παρὰ τὰς σεμνὰς  
 καθεδοῦνται·  
 καὶ τ' ἦν ταύτης ἐπιθυμήσῃ, τὴν αἰσχροὴν πρῶθ'  
 ὑποκρούσει.  
 ΒΛ. καὶ πῶς ἡμᾶς τοὺς πρεσβύτας, ἦν ταῖς αἰσχροῖσι  
 συνῶμεν,  
 οὐκ ἐπιλείψει τὸ πέος πρότερον πρὶν ἐκείσ' οἱ φῆς  
 ἀφικέσθαι; 620

# THE ECCLESIAZUSAF, 604-620

- PR. I agree.  
But now 'twill be useless ; he'll need it no more.
- BL. How mean you ?
- PR. All pressure from want will be o'er.  
Now each will have all that a man can desire,  
Cakes, barley-loaves, chestnuts, abundant attire,  
Wine, garlands and fish : then why should he wish  
The wealth he has gotten by fraud to retain ?  
If you know any reason, I hope you'll explain.
- BL. 'Tis those that have most of these goods, I believe,  
That are always the worst and the keenest to thief.
- PR. I grant you, my friend, in the days that are past,  
In your old-fashioned system, abolished at last ;  
But what he's to gain, though his wealth he retain,  
When all things are common, I'd have you explain.
- BL. If a youth to a girl his devotion would show,  
He surely must woo her with presents.<sup>a</sup>
- PR. O no.  
All women and men will be common and free,  
No marriage or other restraint there will be.<sup>b</sup>
- BL. But if all should aspire to the favours of one,  
To the girl that is fairest, what then will be done ?
- PR. By the side of the beauty, so stately and grand,  
The dwarf, the deformed, and the ugly will stand ;  
And before you're entitled the beauty to woo,  
Your court you must pay to the hag and the shrew.

<sup>a</sup> Lit. "he will take some of his private property (τούτων) to give; but of the things in common, he will have his share when he goes to bed," τὰ ἐκ κοινοῦ having a new meaning.

<sup>b</sup> Plato, *Rep.* vii. 457 c : there will be a law, he says, τὰς γυναικας ταύτας τῶν ἀνδρῶν τούτων πάντων πάσας εἶναι κοινάς, ἰδίᾳ δὲ μηδενὶ μηδεμίαν συνοικεῖν· καὶ τοὺς παῖδας αὐ κοινούς, καὶ μήτε γονέα ἐκγονον εἶδέναι τὸν αὐτοῦ μήτε παῖδα γονέα.

# ARISTOPHANES

ΠΡ. οὐχὶ μαχοῦνται περὶ σοῦ, θάρρει, μὴ δείσης.

ΒΛ. οὐχὶ μαχοῦνται;  
περὶ τοῦ;

ΠΡ. περὶ τοῦ ξυγκαταδαρθεῖν. κοῦ σοὶ τοιοῦτον  
ὑπάρξει.

ΒΛ. τὸ μὲν ὑμέτερον γνώμην τιν' ἔχει· προβεβούλευται  
γάρ, ὅπως ἂν  
μηδεμιάς ἢ τρύπημα κενόν· τὸ δὲ τῶν ἀνδρῶν τί  
ποιήσει;  
φεύξονται γὰρ τοὺς αἰσχύους, ἐπὶ τοὺς δὲ καλοὺς  
βαδιοῦνται.

ΠΡ. ἀλλὰ φυλάξουσ' οἱ φαυλότεροι τοὺς καλλίους ἀ- 625  
ιώντας  
ἀπὸ τοῦ δειπνου καὶ τηρήσουσ' ἐπὶ τοῖσιν δημοσίοισιν  
[οἱ φαυλότεροι]· κοῦκ ἐξέσται παρὰ τοῖσι καλοῖς  
καταδαρθεῖν  
ταῖσι γυναιξὶ πρὶν ἂν τοῖς αἰσχροῖς καὶ τοῖς μικροῖς  
χαρίσωνται.

ΒΛ. ἡ Λυσικράτους ἄρα νυνὶ ρῖς ἴσα τοῖσι καλοῖσι  
φρονήσει. 630

ΠΡ. νῆ τὸν Ἀπόλλω· καὶ δημοτικὴ γ' ἡ γνώμη καὶ  
καταχήνη  
τῶν σεμνοτέρων ἔσται πολλή καὶ τῶν σφραγίδας  
ἐχόντων,  
ὅταν ἐμβάδ' ἔχων εἴπη, προτέρω παραχώρει, κἄτ'  
ἐπιτήρει,  
ὅταν ἦδη γ' ὡς διαπραξάμενος παραδῶ σοι δευτε-  
ριάξειν.

ΒΛ. πῶς οὖν οὕτω ζώντων ἡμῶν τοὺς αὐτοῦ παῖδας  
ἕκαστος 635  
ἔσται δυνατὸς διαγιγνώσκειν;

ΠΡ. τί δὲ δεῖ; πατέρας γὰρ ἅπαντας

- BL. For the ladies you've nicely provided no doubt;  
No woman will now be a lover without.<sup>a</sup>  
But what of the men? For the girls, I suspect,  
The handsome will choose, and the ugly reject.
- PR. No girl will of course be permitted to mate  
Except in accord with the rules of the State.  
By the side of her lover, so handsome and tall,  
Will be stationed the squat, the ungainly and small.  
And before she's entitled the beau to obtain,  
Her love she must grant to the awkward and plain
- BL. O then such a nose as Lysicrates shows  
Will vie with the fairest and best, I suppose.
- PR. O yes, 'tis a nice democratic device,  
A popular system as ever was tried,  
A jape on the swells with their rings and their pride.  
*Now, fopling, away, Gaffer Hobnail will say,  
Stand aside: it is I have precedence to-day.*
- BL. But how, may I ask, will the children be known?  
And how can a father distinguish his own?
- PR. They will never be known: it can never be told;<sup>b</sup>

<sup>a</sup> Lines 619-628: Blepyrus fears lest a certain disaster should befall him (620): on which Praxagora says, "You need not be alarmed: you will not be in such request as you anticipate. They won't fight about you." Blepyrus does not quite catch her meaning. "Won't fight!" he retorts, "what for?" "For the honour of being your bedfellow," she replies. "No such disaster as you fear will befall you." He goes on (623): "Your part has some sense in it; for it is provided that no woman shall be unoccupied: but what of the men? They will flee the ugly, and seek the fair." Praxagora replies: "But the less comely will watch the more handsome, when they go from dinner; and no women will be allowed to sleep with the fair until they have granted their favours to the ugly and the dwarf."

<sup>b</sup> Plato, *Rep.* 461 c πατέρας δὲ καὶ θυγατέρας πῶς διαγνώσονται ἀλλήλων; Οὐδαμῶς, ἦν δ' ἐγώ.

# ARISTOPHANES

τοὺς πρεσβυτέρους αὐτῶν εἶναι τοῖσι χρόνοιςιν νομιούσιν.

ΒΛ. οὐκοῦν ἄγξουσ' εὖ καὶ χρηστῶς ἐξῆς τότε πάντα γέροντα

διὰ τὴν ἄγνοιαν, ἐπεὶ καὶ νῦν γιγνώσκοντες πατέρ' ὄντα

ἄγχουσι. τί δηθ', ὅταν ἀγνώς ῆ, πῶς οὐ τότε καῖπεχοῦνται;

ΠΡ. ἀλλ' ὁ παρεστῶς οὐκ ἐπιτρέψει· τότε δ' αὐτοῖς οὐκ ἔμελ' οὐδέν

640

τῶν ἀλλοτρίων, ὅστις τύπτοι· νῦν δ' ἦν πληγέντος ἀκούση,

μὴ τὸν ἐκείνου τύπτῃ δεδιώς, τοῖς δρῶσιν τοῦτο μαχεῖται.

ΒΛ. τὰ μὲν ἄλλα λέγεις οὐδὲν σκαιῶς· εἰ δὲ προσελθὼν Ἐπίκουρος,

ἢ Λευκόλοφος, πάππαν με καλεῖ, τοῦτ' ἤδη δεινὸν ἀκούσαι.

ΧΡ. πολὺ μέντοι δεινότερον τούτου τοῦ πράγματός ἐστι

ΒΛ. τὸ ποῖον; 645

ΧΡ. εἴ σε φιλήσειεν Ἀρίστυλλος, φάσκων αὐτοῦ πατέρ' εἶναι.

ΒΛ. οἰμῶζοι γ' ἂν καὶ κωκῖοι.

ΧΡ. σὺ δέ γ' ὄζοις ἂν καλαμίνθης.

ΠΡ. ἀλλ' οὗτος μὲν πρότερον γέγονεν, πρὶν τὸ ψήφισμα γενέσθαι,

<sup>a</sup> "It should be observed that Blepyrus and his wife employ the adverbs *νῦν* and *τότε* in exactly opposite senses. Blepyrus, not realizing that the revolution of which they are speaking is already an accomplished fact, uses *νῦν* of the old established government, and *τότε* of, what he considers, the impending *γυναικοκρατία*. Praxagora, on the other hand, already the chief-

# THE ECCLESIAZUSAE, 637-649

- All youths will in common be sons of the old.
- BL. If in vain to distinguish our children we seek,  
Pray what will become of the agèd and weak ?  
At present <sup>a</sup> I own, though a father be known,  
Sons throttle and choke him with hearty goodwill ;  
But will they not do it more cheerily still, <sup>b</sup>  
When the sonship is doubtful ?
- PR. No, certainly not.  
For now if a boy should a parent annoy,  
The lads who are near will of course interfere ;  
For they may themselves be his children, I wot.<sup>c</sup>
- BL. In much that you say there is much to admire ;  
But what if Leucolophus claim me for sire,  
Or vile Epicurus ? I think you'll agree  
That a great and unbearable nuisance 'twould be.
- CHR. A nuisance much greater than this might befall you.
- BL. How so ?
- CHR. If the skunk Aristyllus should call you  
His father, and seize you, a kiss to imprint.
- BL. O hang him ! Confound him ! O how I would  
pound him !
- CHR. I fancy you soon would be smelling of mint.<sup>d</sup>
- PR. But this, sir, is nonsense : it never could be.  
That whelp was begotten before the Decree.

tainess of the just established *γυναικοκρατία*, uses *νῦν* of that government, and *τότε* of the pre-existing and now abolished system. Her *νῦν* therefore answers to the *τότε*, and her *τότε* to the *νῦν*, of Blepyrus" : R.

<sup>b</sup> Quomodo non tunc eum etiam male concacabunt ?

<sup>c</sup> " *μὴ τὸν ἐκείνον*. Sc. *πατέρα*, the bystander's father. So I think we should read for the common *μὴ αὐτὸν ἐκείνον*, which does not give the sense required" : R. Plato, *Rep.* v. 465 B τὸ τῷ πάσχοντι τοὺς ἄλλους βοηθεῖν, τοὺς μὲν ὡς υἱεῖς, τοὺς δὲ ὡς ἀδελφοίς, τοὺς δὲ ὡς πατέρας. Bystanders will protect a man assaulted, because he may be their own father, etc.

<sup>d</sup> A play on *μῦθος*, *dung*, with which A.'s face had on some occasion been smeared ; P. 314.



# ARISTOPHANES

- ὥστ' οὐχὶ δέος μή σε φιλήσῃ.  
 ΒΛ. δεινὸν μέντ' ἄν ἐπεπόνθειν. 650  
 τὴν γῆν δὲ τίς ἔσθ' ὁ γεωργήσων;  
 ΠΡ. οἱ δοῦλοι. σοὶ δὲ μελήσει,  
 ὅταν ἦ δεκάπουν τὸ στοιχεῖον, λιπαρῶ χωρεῖν ἐπὶ  
 δεῖπνον.  
 ΒΛ. περὶ δ' ἱματίων τίς πόρος ἔσται; καὶ γὰρ τοῦτ'  
 ἔστιν ἐρέσθαι.  
 ΠΡ. τὰ μὲν ὄνθ' ὑμῖν πρῶτον ὑπάρξει, τὰ δὲ λοιφ'  
 ἡμεῖς ὑφανοῦμεν.  
 ΒΛ. ἐν ἔτι ζητῶ· πῶς, ἦν τις ὄφλη παρὰ τοῖς ἄρχουσι  
 δίκην τῷ, 655  
 πόθεν ἐκτίσει ταύτην; οὐ γὰρ τῶν κοινῶν γ' ἐστὶ  
 δίκαιον.  
 ΠΡ. ἀλλ' οὐδὲ δίκαι πρῶτον ἔσσονται.  
 ΒΛ. τουτὶ δὲ πόσους ἐπιτρίψει;  
 ΧΡ. καὶ γὰρ ταύτη γνώμην ἐθέμην.  
 ΠΡ. τοῦ γάρ, τάλαν, οὐνεκ' ἔσσονται;  
 ΒΛ. πολλῶν ἕνεκεν νῆ τὸν Ἀπόλλω· πρῶτον δ' ἐνὸς  
 εἵνεκα δῆπου,  
 ἦν τις ὀφείλων ἐξαρνήται. .  
 ΠΡ. πόθεν οὖν ἐδάνεισ' ὁ δανείσας 660

<sup>a</sup> " 'When the (shadow of the) gnomon is ten feet long,' that is to say, rather more than half an hour before sunset. In the primitive dials of which Aristophanes is speaking the hour was determined not by the direction, but by the length of the shadow. And according to the most careful observation which I have been able to make or procure, an object casts a shadow of "over twenty-two" times its own height at sunset, and a shadow of ten times its own height about thirty-one minutes earlier. It is plain therefore that the gnomon or (as we are accustomed to call it) *index* of an Athenian dial was one foot in height, rising vertically from the ground": R.

# THE ECCLESIAZUSAE, 650-660

- His kiss, it is plain, you can never obtain.
- BL. The prospect I view with disgust and alarm.  
But who will attend to the work of the farm ?
- PR. All labour and toil to your slaves you will leave ;  
*Your* business 'twill be, when the shadows of eve  
Ten feet on the face of the dial are cast,<sup>a</sup>  
To scurry away to your evening repast.
- BL. Our clothes, what of them ?
- PR. You have plenty in store,  
When these are worn out, we will weave you some  
more.
- BL Just one other thing. If an action they bring,  
What funds will be mine for discharging the fine ?  
You won't pay it out of the stores, I opine.
- PR. A fine to be paid when an action they bring !  
Why bless you, our people won't know such a thing  
As an action.<sup>b</sup>
- BL. No actions ! I feel a misgiving.<sup>c</sup>  
Pray what are " our people " to do for a living ?
- CHIR. You are right : there are many will rue it.
- PR. No doubt.  
But what can one then bring an action about ?
- BL. There are reasons in plenty ; I'll just mention one.  
If a debtor won't pay you, pray what's to be done ?
- PR. If a debtor won't pay ! Nay, but tell me, my friend,  
How the creditor came by the money to lend ?

<sup>b</sup> οὐδὲ δίκαι. Plato, *Rep.* v. 464 ὁ τί δέ ; δίκαι τε καὶ ἐγκλήματα  
πρὸς ἀλλήλους οὐκ οἰχίσσεται ἐξ αὐτῶν, ὡς ἔπος εἰπεῖν, διὰ τὸ μηδὲν ἴδιον  
ἐκτῆσθαι πλὴν τὸ σῶμα, τὰ δ' ἄλλα κοινά.

<sup>c</sup> Lines 657-8: PR. " But there will never be any actions to  
begin with." BL. " But how many will that ruin ? " (i.e. by  
depriving them of the dicast's fee). CHIR. " And I too was thinking  
the same."

# ARISTOPHANES

ἐν τῷ κοινῷ πάντων ὄντων; κλέπτων δήπου 'στ'  
ἐπίδηλος.

ΧΡ. νῆ τὴν Δήμητρ' εὖ σε διδάσκει.

ΒΛ. τουτὶ τοίνυν φρασάτω μοι,  
τῆς αἰκείας οἱ τύπτοντες πόθεν ἐκτίσουσιν, ἐπειδὰν  
εὐχρηθέντες ὑβρίζωσιν; τοῦτο γὰρ οἶμαί σ' ἀπορή-  
σειν.

ΠΡ. ἀπὸ τῆς μάξης ἥς σιτεῖται· ταύτης γὰρ ὅταν τις  
ἀφαιρῇ, 665  
οὐχ ὑβριεῖται φαύλως οὕτως αἰθίς τῇ γαστρὶ κο-  
λασθεῖς.

ΒΛ. οὐδ' αὖ κλέπτῃς οὐδεὶς ἔσται;

ΠΡ. πῶς γὰρ κλέψει μετὸν αὐτῷ;

ΒΛ. οὐδ' ἀποδύσουσ' ἄρα τῶν νυκτῶν;

ΠΡ. οὐκ, ἦν οἴκοι γε καθεύδῃς,  
οὐδ' ἦν γε θύραζ', ὥσπερ πρότερον· βίοςτος γὰρ  
πᾶσιν ὑπάρξει.

ἦν δ' ἀποδύῃ γ', αὐτὸς δώσει. τί γὰρ αὐτῷ  
πράγμα μάχεσθαι; 670  
ἕτερον γὰρ ἰὼν ἐκ τοῦ κοινοῦ κρεῖττον ἐκείνου  
κομιεῖται.

ΒΛ. οὐδὲ κυβεύσουσ' ἄρ' ἄνθρωποι;

ΠΡ. περὶ τοῦ γὰρ τοῦτο ποιήσῃς;

ΒΛ. τὴν δὲ δίαιταν τίνα ποιήσῃς;

ΠΡ. κοινὴν πᾶσιν. τὸ γὰρ ἄστυ  
μίαν οἴκησιν φημι ποιήσῃν συρρήξας' εἰς ἓν ἅπαντα,  
ὥστε βαδίζειν εἰς ἀλλήλους.

ΒΛ. τὸ δὲ δεῖπνον ποῦ παραθήσῃς; 675

ΠΡ. τὰ δικαστήρια καὶ τὰς στοιάς ἀνδρῶνας πάντα  
ποιήσω.

# THE ECCLESIAZUSAE, 661-676

- All money, I thought, to the stores had been brought.  
I've got a suspicion, I say it with grief,  
Your creditor's surely a bit of a thief.
- CHR. Now that is an answer acute and befitting.
- BL. But what if a man should be fined for committing  
Some common assault, when elated with wine ;  
Pray what are his means for discharging that fine ?  
I have posed you, I think.
- PR. Why, his victuals and drink  
Will be stopped by command for awhile ; and I guess  
That he will not again in a hurry transgress,  
When he pays with his stomach.
- BL. Will thieves be unknown ?
- PR. Why, how should they steal what is partly their own ?
- BL. No chance then to meet at night in the street  
Some highwayman coming our cloaks to abstract ?
- PR. No, not if you're sleeping at home ; nor, in fact,  
Though you choose to go out. That trade, why  
pursue it ?  
There's plenty for all : but suppose him to do it,  
Don't fight and resist him ; what need of a pother ?  
You can go to the stores, and they'll give you another.
- BL. Shall we gambling forsake ?
- PR. Why, what could you stake ?
- BL. But what is the style of our living to be ?
- PR. One common to all, independent and free,  
All bars and partitions for ever undone,  
All private establishments fused into one.<sup>a</sup>
- BL. Then where, may I ask, will our dinners be laid ?
- PR. Each court and arcade of the law shall be made  
A banqueting-hall for the citizens.

<sup>a</sup> Plato, *Rep.* vii. 45-8 c οἰκίας τε καὶ ξυσσίτια κοινὰ ἔχοντες  
ἰδίᾳ δὲ οὐδενὸς οὐδὲν τοιοῦτο κεκτημένον.

# ARISTOPHANES

- ΒΛ. τὸ δὲ βῆμα τί σοι χρήσιμον ἔσται;  
 ΠΡ. τοὺς κρατῆρας καταθήσω  
 καὶ τὰς ὑδρίας, καὶ ῥαψιδεῖν ἔσται τοῖς παιδα-  
 ρίοισιν  
 τοὺς ἀνδρείους ἐν τῷ πολέμῳ, κεί τις δειλὸς γεγέ-  
 νηται,  
 ἵνα μὴ δειπνῶσ' αἰσχυρόμενοι.  
 ΒΛ. νῆ τὸν Ἀπόλλω χάριέν γε. 680  
 τὰ δὲ κληρωτήρια ποῖ τρέψεις;  
 ΠΡ. εἰς τὴν ἀγορὰν καταθήσω·  
 κᾶτα στήσασα παρ' Ἀρμοδίῳ κληρώσω πάντας,  
 ἕως ἂν  
 εἰδὼς ὁ λαχὼν ἀπὴν χαίρων ἐν ὁποίῳ γράμματι  
 δειπνεῖ.  
 καὶ κηρύξει τοὺς ἐκ τοῦ βῆτ' ἐπὶ τὴν στοιὰν  
 ἀκολουθεῖν  
 τὴν βασιλείον δειπνήσοντας· τὸ δὲ θῆτ' ἐς τὴν  
 παρὰ ταύτην, 685  
 τοὺς δ' ἐκ τοῦ κάππ' ἐς τὴν στοιὰν χωρεῖν τὴν  
 ἀλφειτόπωλιν.  
 ΒΛ. ἵνα κάπτωσιν;  
 ΠΡ. μὰ Δί', ἀλλ' ἵν' ἐκεῖ δειπνῶσιν.  
 ΒΛ. ὅτῳ δὲ τὸ γράμμα  
 μὴ ἔλκευσθῇ καθ' ὃ δειπνήσει, τούτους ἀπελῶσιν  
 ἅπαντες.  
 ΠΡ. ἀλλ' οὐκ ἔσται τοῦτο παρ' ἡμῖν.  
 πᾶσι γὰρ ἄφθονα πάντα παρέξομεν· 690  
 ὥστε μεθυσθεῖς αὐτῷ στεφάνῳ

<sup>a</sup> Cf. P. 1265-1304.

<sup>b</sup> See Aristotle, *Constitution of Athens*, col. 31. 15-18 εἰς δι  
 κανονίδες (ticket-grooves) [δέκα ἐν ἑκάστῳ τῶν κληρωτηρίων. It was  
 the custom to affix to each of the halls of justice one of the second  
 ten letters of the alphabet (from Λ onwards): the dicastic sections,

# THE ECCLESIAZUSAE, 677-691

- BL. Right.  
But what will you do with the desk for the speakers ?
- PR. I'll make it a stand for the cups and the beakers ;  
And there shall the striplings be ranged to recite <sup>a</sup>  
The deeds of the brave, and the joys of the fight,  
And the cowards' disgrace ; till out of the place  
Each coward shall slink with a very red face,  
Not stopping to dine.
- BL. O but that will be fine.  
And what of the balloting-booths ? <sup>b</sup>
- PR. They shall go  
To the head of the market-place, all in a row,  
And there by Harmodius <sup>c</sup> taking my station,  
I'll tickets dispense to the whole of the nation,  
Till each one has got his particular lot,  
And manfully bustles along to the sign  
Of the letter whereat he's empanelled to dine.  
The man who has A shall be ushered away  
To the Royal Arcade ; to the next will go B ;  
And C to the Cornmarket.
- BL. Morely to see ?
- PR. No, fool, but to dine.
- BL. 'Tis an excellent plan.  
Then he who gets never a letter, poor man,  
Gets never a dinner.
- PR. But 'twill not be so.  
There'll be plenty for all, and to spare.  
No stint and no grudging our system will know,  
But each will away from the revelry go,

when formed, drew tickets for their halls in the κληρωτήριον. Under the new system, the first ten letters, hitherto used for assorting the dicastic sections, are free for the halls, which have now become banqueting-halls ; and each citizen draws his letter at the κληρωτήριον. <sup>c</sup> See Index, and L. 633.

# ARISTOPHANES

πᾶς τις ἄπεισιν τὴν δᾶδα λαβών.  
αἱ δὲ γυναῖκες κατὰ τὰς διόδους  
προσπίπτουσαι τοῖς ἀπὸ δείπνου  
τάδε λέξουσιν· δεῦρο παρ' ἡμᾶς·

695

ἐνθάδε μεῖράξ' ἐσθ' ὦραία.  
παρ' ἐμοὶ δ' ἑτέρα,  
φήσει τις ἄνωθ' ἕξ ὑπερώου,  
καὶ καλλίστη καὶ λευκοτάτῃ·  
πρότερον μέντοι δεῖ σε καθεύδειν  
αὐτῆς παρ' ἐμοί.

700

τοῖς εὐπρεπέσιν δ' ἀκολουθοῦντες  
καὶ μειρακίοις οἱ φαυλότεροι  
τοιᾷδ' ἐροῦσιν· ποῖ θεῖς οὗτος;  
πάντως οὐδὲν δράσεις ἐλθών·  
τοῖς γὰρ σιμοῖς καὶ τοῖς αἰσχροῖς  
ἐψήφισται προτέροις βινεῖν,  
ὕμᾱς δὲ τέως θρῖα λαβόντας  
διφόρου συκῆς

705

ἐν τοῖς προθύροισι δέφεσθαι.

φέρε νυν, φράσον μοι, ταῦτ' ἄρέσκει σφῶν;

ΒΛ.

ΠΡ. βαδιστέον τᾶρ' ἐστὶν εἰς ἀγορὰν ἐμοί,  
ἵν' ἀποδέχωμαι τὰ προσιόντα χρήματα,  
λαβοῦσα κηρύκαιναν εὐφωνόν τινα.  
ἐμὲ γὰρ ἀνάγκη ταῦτα δρᾶν ἡρμημένην  
ἄρχειν, καταστήσαί τε τὰ ξυσσίτια,  
ὅπως ἂν εὐωχῇσθε πρῶτον σήμερον.

πάνν. 710

715

ΒΛ.

ΠΡ.

ἤδη γὰρ εὐωχῆσόμεσθα;

φήμ' ἐγώ.

ἔπειτα τὰς πόρνas καταπαῦσαι βούλομαι  
ἀπαξάπασας.

ΒΛ.

ἵνα τί;

# THE ECCLESIAZUSAE, 692-719

Elated and grand, with a torch in his hand  
 And a garland of flowers in his hair.  
 And then through the streets as they wander, a lot  
 Of women will round them be creeping,  
 "O come to my lodging," says one, "I have got  
 Such a beautiful girl in my keeping."  
 "But here is the sweetest and fairest, my boy,"  
 From a window another will say,  
 "But ere you're entitled her love to enjoy  
 Your toll to myself you must pay."  
 Then a sorry companion, flat-visaged and old,  
 Will shout to the youngster "Avast!  
 And where are *you* going, so gallant and bold,  
 And where are *you* hieing so fast?  
 'Tis in vain; you must yield to the laws of the State,  
 And I shall be courting the fair,  
 Whilst you must without in the vestibule wait,  
 And strive to amuse yourself there, dear boy,  
 And strive to amuse yourself there."<sup>a</sup>  
 There now, what think ye of my scheme?

BL. First-rate.

PR. Then now I'll go to the market-place, and there,  
 Taking some clear-voiced girl as crieress,  
 Receive the goods as people bring them in.  
 This must I do, elected chieftainess  
 To rule the State and start the public feasts;  
 That so your banquets may commence to-day.

BL. What, shall we banquet now at once?

PR. You shall.

And next I'll make a thorough sweep of all  
 The flaunting harlots.

BL. Why?

<sup>a</sup> By *folia biferæ fici* he signifies τὸ αἰδοῖον.



ΠΡ.

δῆλον τουτογί·

ἵνα τῶν νέων ἔχωσιν αὐται τὰς ἀκμάς. 720  
καὶ τὰς γε δούλας οὐχὶ δεῖ κοσμουμένας  
τὴν τῶν ἐλευθέρων ὑφαρπάζειν Κύπριν,  
ἀλλὰ παρὰ τοῖς δούλοισι κοιμᾶσθαι μόνον  
κατωνάκην τὸν χοῖρον ἀποτετιλμένας.

ΒΛ.

φέρε νυν ἐγὼ σοι παρακολουθῶ πλησίον, 725  
ἵν' ἀποβλέπωμαι καὶ λέγῳσί μοι ταδί·

τὸν τῆς στρατηγοῦ τοῦτον οὐ θαυμάζετε;

ΧΡ.

ἐγὼ δ', ἵν' εἰς ἀγοράν γε τὰ σκεύη φέρω,  
προχειριῶμαι κᾶξετάσω τὴν οὐσίαν.

## (ΧΟΡΟΥ)

ΧΡ.

χώρει σὺ δεῦρο, κιναχύρα, καλὴ καλῶς 730  
τῶν χρημάτων θύραζε πρώτη τῶν ἐμῶν,  
ὅπως ἂν ἐντετριμμένη κανηφορῆς,  
πολλοὺς κάτω δὴ θυλάκους στρέψας ἐμούς.  
ποῦ 'σθ' ἡ διφροφόρος; ἡ χύτρα δεῦρ' ἔξιθι.  
νὴ Δία μέλαινά γ', οὐδ' ἂν, εἰ τὸ φάρμακον 735  
ἔψουσ' ἔτυχες ὦ Λυσικράτης μελαίνεται.  
ἴστω παρ' αὐτήν· δεῦρ' ἴθ' ἡ κομμώτρια·  
φέρε δεῦρο ταύτην τὴν ὑδρίαν, ὑδριαφόρε,

<sup>a</sup> κατωνάκη, servile dress: the construction is like *L.* 1151, *B.* 806, "slave fashion."

<sup>b</sup> *Exeunt Praxagora, Blegyrus, and Chremes.* We hear no more of Blegyrus till the closing scene (1152) when he, with his daughters and the Chorus, go off to join in the festivities. Two farcical scenes are introduced to show how the new system works; the two citizens and the public store (746-876), and the three Hags (877-1111).

<sup>c</sup> "As soon as the song is concluded, Chremes reappears with his goods, and proceeds to marshal them on the stage after the fashion, as Bergler observes, of a great religious procession at a Panathenaic or other festival. One is to be the *κανηφόρος*, the

# THE ECCLESIAZUSAE, 719-738

- PR. That these free ladies  
May have the firstling manhood of our youths.  
Those servile hussies shall no longer poach  
Upon the true-love manors of the free.  
No, let them herd with slaves, and lie with slaves,  
In servile fashion, snipped and trimmed to match.<sup>a</sup>
- BL. Lead on, my lass. I'll follow close behind ;  
That men may point and whisper as I pass,  
*There goes the husband of our chieftainess.*
- CHR. And I will muster and review my goods,  
And bring them all, as ordered, to the stores.<sup>b</sup>

(*Here was a choral song, now lost, during which Chremes is preparing to bring out his chattels from the house.*)<sup>c</sup>

- CHR. My sweet bran-winnower, come you sweetly here.  
March out the first of all my household goods,  
Powdered and trim, like some young basket-bearer.  
Aye, many a sack of mine you have bolted down.  
Now where's the chair-girl ? Come along, dear pot,  
(Wow ! but you're black : scarce blacker had you  
chanced  
To boil the dye Lysicrates employs)  
And stand by *her*. Come hither, tiring-maid ;  
And pitcher-bearer, bear your pitcher here.

Queen of the May, the young and noble maiden who bore the holy basket (*A.* 242, 253 ; *L.* 646). Next to her walks the *διφροφόρος* carrying her chair (*B.* 1552). Afterwards come the *ὑδριαφόροι* and *σκαφηφόροι*, the resident aliens and their wives and daughters, carrying pots of water, and dishes filled with cakes and honey-combs, *κηρίων καὶ ποτάνων πλήρεις*. Nor were the *θαλλοφόροι* wanting, the feeble old men who walked in the procession carrying their branches of olive ; see *W.* 544 and the note there. And doubtless if we knew more fully the details of a Panathenaic procession, we should find something to explain all the other directions which Chremes gives in the passage before us : R.

# ARISTOPHANES

- ἐνταῦθα· σὺ δὲ δεῦρ' ἢ κιθαρωδὸς ἔξιθι,  
πολλάκις ἀναστήσασά μ' εἰς ἐκκλησίαν 740  
ἄωρὶ νύκτωρ διὰ τὸν ὄρθριον νόμον.  
ὁ τὴν σκάφην λαβὼν προΐτω, τὰ κηρία  
κόμιζε, τοὺς θαλλοὺς καθίστη πλησίον,  
καὶ τὼ τρίποδ' ἐξένεγκε καὶ τὴν λήκυθον·  
τὰ χυτρίδι' ἤδη καὶ τὸν ὄχλον ἀφίετε. 745
- AN. ἐγὼ καταθήσω τὰμά; κακοδαίμων ἄρα  
ἀνὴρ ἔσομαι καὶ νοῦν ὀλίγον κεκτημένος.  
μὰ τὸν Ποσειδῶ οὐδέποτε γ', ἀλλὰ βασανῶ  
πρώτιστον αὐτὰ πολλάκις καὶ σκέψομαι.  
οὐ γὰρ τὸν ἐμὸν ἰδρῶτα καὶ φειδωλίαν 750  
οὐδέν πρὸς ἔπος οὕτως ἀνοήτως ἐκβαλῶ,  
πρὶν ἂν ἐκπύθωμαι πᾶν τὸ πρᾶγμ' ὅπως ἔχει.  
οὗτος, τί τὰ σκευάρια ταυτὶ βούλεται;  
πότερον μετοικιζόμενος ἐξενήνοχος  
αὐτ', ἢ φέρεις ἐνέχυρα θήσων;
- XP. οὐδαμῶς. 755
- AN. τί δῆτ' ἐπὶ στοίχου ὅστιν οὕτως; οὐ τι μὴ  
Ἰέρωνι τῷ κήρυκι πομπὴν πέμπετε;
- XP. μὰ Δί', ἀλλ' ἀποφέρειν αὐτὰ μέλλω τῇ πόλει  
ἐς τὴν ἀγορὰν κατὰ τοὺς δεδογμένους νόμους.
- AN. μέλλεις ἀποφέρειν;
- XP. πάνν γε.
- AN. κακοδαίμων ἄρ' εἶ 760  
νῆ τὸν Δία τὸν σωτήρα.
- XP. πῶς;
- AN. πῶς; ῥαδίως.

<sup>a</sup> The domestic cock; but the feminine is used because in the real procession the musician was a female. Here, as in W. 815, the bird produced on the stage is a model.

# THE ECCLESIAZUSAE, 739-761

You, fair musician,<sup>a</sup> take your station there,  
 You whose untimely trumpet-call has oft  
 Roused me, ere daybreak, to attend the Assembly.  
 Who's got the dish, go forward ; take the combs  
 Of honey ; set the olive branches nigh ;  
 Bring out the tripods and the bottles of oil ;  
 The pannikins and rubbish you can leave.<sup>b</sup>

CIT. I bring my goods to the stores ! That were to be  
 A hapless greenhorn, ill endowed with brains.  
 I'll never do it ; by Poseidon, never !  
 I'll test the thing and scan its bearings first.  
 I'm not the man to fling my sweat and thrift  
 So idly and so brainlessly away,  
 Before I've fathomed how the matter stands.  
 —You there ! what means this long array of  
     chattels ?  
 Are they brought out because you're changing house,  
 Or are you going to pawn them ?

CHR. No.

CIT. Then why  
 All in a row ? Are they, in grand procession,  
 Marching to Hiero the auctioneer ?

CHR. O no, I am going to bring them to the stores  
 For the State's use : so run the new-made laws.

CIT. (*in shrill surprise*) You are going to bring them !

CHR. Yes.

CIT. By Zeus the Saviour,  
 You're an ill-starred one !

CHR. How ?

CIT. How ? Plain enough.

<sup>b</sup> Now another door opens, the door upon which Praxagora had stealthily scratched, *supra* 34, and the husband of the second woman again comes out, as he did *supra* 327.

# ARISTOPHANES

- XP. τί δ'; οὐχὶ πειθαρχεῖν με τοῖς νόμοισι δεῖ;  
 AN. ποίοισιν, ὦ δύστηνε;  
 XP. τοῖς δεδογμένοις.  
 AN. δεδογμένοισιν; ὥς ἀνόητος ἦσθ' ἄρα.  
 XP. ἀνόητος;  
 AN. οὐ γάρ; ἡλιθιώτατος μὲν οὖν 765  
 ἀπαξαπάντων.  
 XP. ὅτι τὸ ταπτόμενον ποιῶ;  
 AN. τὸ ταπτόμενον γὰρ δεῖ ποιεῖν τὸν σώφρονα;  
 XP. μάλιστα πάντων.  
 AN. τὸν μὲν οὖν ἀβέλτερον.  
 XP. σὺ δ' οὐ καταθεῖναι διανοεῖ;  
 AN. φυλάξομαι,  
 πρὶν ἂν γ' ἴδω τὸ πλῆθος ὃ τι βουλευέται. 770  
 XP. τί γὰρ ἄλλο γ' ἢ φέρειν παρεσκευασμένοι  
 τὰ χρήματ' εἰσίν;  
 AN. ἀλλ' ἰδὼν ἐπειθόμην.  
 XP. λέγουσι γοῦν ἐν ταῖς ὁδοῖς  
 AN. λέξουσιν γάρ.  
 XP. καὶ φασιν οἴσιν ἀράμενοι.  
 AN. φήσουσιν γάρ.  
 XP. ἀπολείς ἀπιστῶν πάντ'.  
 AN. ἀπιστήσουσιν γάρ. 775  
 XP. ὁ Ζεὺς σέ γ' ἐπιτρίψειν.  
 AN. ἐπιτρίψουσιν γάρ.  
 οἴσιν δοκεῖς τιν' ὅστις αὐτῶν νοῦν ἔχει;  
 οὐ γὰρ πάτριον τοῦτ' ἐστίν, ἀλλὰ λαμβάνειν  
 ἡμᾶς μόνον δεῖ νῆ Δία· καὶ γὰρ οἱ θεοί·  
 γνῶσκει δ' ἀπὸ τῶν χειρῶν γε τῶν ἀγαλμάτων, 780  
 ὅταν γὰρ εὐχόμεσθα διδόναι τὰγαθά,  
 ἔστηκεν ἐκτείνοντα τὴν χεῖρ' ὑπτίαν,

<sup>a</sup> A proverb, "seeing is believing."

## THE ECCLESIAZUSAE, 762-782

CHR. What, must I not, forsooth, obey the laws ?

CIT. The laws, poor wretch ! What laws ?

CHR. The new-made laws.

CIT. The new-made laws ? O what a fool you are !

CHR. A fool ?

CIT. Well, aren't you ? Just the veriest dolt  
In all the town !

CHR. Because I do what's ordered ?

CIT. Is it a wise man's part to do what's ordered ?

CHR. Of course it is.

CIT. Of course it is a fool's.

CHR. Then won't you bring yours in ?

CIT. I'll wait awhile,  
And watch the people what they're going to do  
CHR. What *should* they do but bring their chattels in  
For the State's use ?

CIT. I SAW IT AND BELIEVED."

CHR. Why, in the streets they talk—

CIT. Ay, talk they will.

CHR. Saying they'll bring their goods—

CIT. Ay, say they will.

CHR. Zounds ! you doubt everything.

CIT. Ay, doubt they will.

CHR. O, Heaven confound you.

CIT. Ay, confound they will.

What ! think you men of sense will bring their  
goods ?

Not they ! That's not our custom : we're disposed  
Rather to take than give, like the dear gods.

Look at their statues, stretching out their hands !

We pray the powers to give us all things good ;

Still they hold forth their hands with hollowed palms,

# ARISTOPHANES

- οὐχ ὥς τι δώσουσι, ἀλλ' ὅπως τι λήψεται.
- XP. ὦ δαιμόνι' ἀνδρῶν, ἔα με τῶν προὔργου τι δρᾶν.  
 ταυτὶ γὰρ ἔστι συνδετέα. ποῦ μοῦσθ' ἱμάς; 785
- AN. ὄντως γὰρ οἴσεις;
- XP. ναὶ μὰ Δία, καὶ δὴ μὲν οὖν  
 τωδὶ ξυνάπτω τῷ τρίποδε.
- AN. τῆς μωρίας,  
 τὸ μὴδὲ περιμείναντα τοὺς ἄλλους ὃ τι  
 δράσουσιν, εἴτα τηνικαῦτ' ἤδη
- XP. τί δρᾶν;
- AN. ἐπαναμένειν, ἔπειτα διατρίβειν ἔτι. 790
- XP. ἵνα δὴ τί;
- AN. σεισμὸς εἰ γένοιτο πολλάκις,  
 ἢ πῦρ ἀπότροπον, ἢ διᾶξειεν γαλῇ,  
 παύσαιντ' ἂν εἰσφέροντες, ὠμβρόντητε σύ.
- XP. χαρίεντα γοῦν πάθοιμ' ἂν, εἰ μὴ 'χοιμ' ὅποι  
 ταῦτα καταθείην.
- AN. μὴ γὰρ οὐ λάβοις ὅποι. 795  
 θάρρει, καταθήσεις, καὶ ἔννης ἔλθης.
- XP. τιή;
- AN. ἐγὼ δα τούτους χειροτονοῦντας μὲν ταχύ,  
 ἅττ' ἂν δὲ δόξῃ, ταῦτα πάλιν ἀρνούμενους.
- XP. οἴσουσιν, ὦ τᾶν.
- AN. ἦν δὲ μὴ κομίσωσι, τί;
- XP. ἀμέλει κομιούσιν.
- AN. ἦν δὲ μὴ κομίσωσι, τί; 800
- XP. μαχοῦμεθ' αὐτοῖς.
- AN. ἦν δὲ κρείττους ὦσι, τί;

<sup>a</sup> "We learn incidentally from *Birds* 518 that a sacrificer was accustomed to put a portion of the sacrificial meat into the outstretched hand of the god": R.

# THE ECCLESIAZUSAE, 783-801

- Showing their notion is to take, not give.<sup>a</sup>
- CHR. Pray now, good fellow, let me do my work.  
Hi! where's the strap? These must be tied together.
- CIT. You are really going?
- CHR. Don't you see I'm tying  
These tripods up this instant?
- CIT. O what folly!  
Not to delay a little, and observe  
What other people do, and then—
- CHR. And then?
- CIT. Why then put off, and then delay again.
- CHR. Why so?
- CIT. Why, if perchance an earthquake came,  
Or lightning fell, or a cat cross the street,  
They'll soon cease bringing in, you blockhead you!
- CHR. A pleasant jest, if I should find no room  
To bring my chattels!
- CIT. To receive, you mean.<sup>b</sup>  
'Twere time to bring them, two days hence.
- CHR. How mean you?
- CIT. I know these fellows<sup>c</sup>; voting in hot haste.  
And straight ignoring the decree they've passed.
- CHR. They'll bring them, friend.
- CIT. But if they don't, what then?
- CHR. No fear; they'll bring them.
- CIT. If they don't, what then?
- CHR. We'll fight them.
- CIT. If they prove too strong, what then?

<sup>b</sup> It is difficult to get any meaning from the text, unless the answer is a nonsensical echo of the question. The citizen, catching up the word *ἔχοιμι*, retorts: "you mean there is a fear *μή οὐ λάβεις*, that you may not get something," and *ἔποι* is added without meaning, to echo *ἔχοιμι' ἔποι*.

<sup>c</sup> He points to the audience.



# ARISTOPHANES

- XP. ἄπειμ' ἐάσας.  
 AN. ἣν δὲ κωλύσωσι, τί;  
 XP. διαρραγείης.  
 AN. ἣν διαρραγῶ δέ, τί;  
 XP. καλῶς ποιήσεις.  
 AN. σὺ δ' ἐπιθυμήσεις φέρειν;  
 XP. ἔγωγε· καὶ γὰρ τοὺς ἑμαντοῦ γείτονας 805  
 ὁρῶ φέροντας.  
 AN. πάνυ γ' ἂν οὖν Ἀντισθένης  
 αὐτ' εἰσενέγκοι· πολὺ γὰρ ἑμμελέστερον  
 πρότερον χέσαι πλεῖν ἢ τριάκονθ' ἡμέρας.  
 XP. οἴμωζε.  
 AN. Καλλίμαχος δ' ὁ χοροδιδάσκαλος  
 αὐτοῖσιν εἰσοίσει τί;  
 XP. πλείω Καλλίου. 810  
 AN. ἄνθρωπος οὗτος ἀποβαλεῖ τὴν οὐσίαν.  
 XP. δεινά γε λέγεις.  
 AN. τί δεινόν; ὥσπερ οὐχ ὁρῶν  
 αἰεὶ τοιαῦτα γιγνόμενα ψηφίσματα.  
 οὐκ οἶσθ' ἐκεῖν' οὐδοξε, τὸ περὶ τῶν ἀλῶν;  
 XP. ἔγωγε.  
 AN. τοὺς χαλκοῦς δ' ἐκείνους ἡνίκα 815  
 ἐψηφισάμεσθ', οὐκ οἶσθα;  
 XP. καὶ κακόν γέ μοι  
 τὸ κόμμ' ἐγένετ' ἐκεῖνο. πωλῶν γὰρ βότρυσ  
 μεστὴν ἀπῆρα τὴν γνάθον χαλκῶν ἔχων,  
 κᾶπειτ' ἐχώρουν εἰς ἀγορὰν ἐπ' ἄλφιστα.  
 ἔπειθ' ὑπέχοντος ἄρτι μου τὸν θύλακον, 820  
 ἀνέκραγ' ὁ κῆρυξ, μὴ δέχεσθαι μηδένα

<sup>a</sup> Some niggard.

# THE ECCLESIAZUSAE, 802-821

CHR. I'll leave them.

CIT. If they won't be left, what then ?

CHR. Go, hang yourself.

CIT. And if I do, what then ?

CHR. 'Twere a good deed.

CIT. You are really going to bring them ?

CHR. Yes, that's exactly what I'm going to do.

I see my neighbours bringing theirs.

CIT. O ay,  
Antisthenes <sup>a</sup> for instance. Heavens, he'd liefer  
Sit on the stool for thirty days and more.

CHR. Be hanged !

CIT. Well, but Callimachus <sup>b</sup> the poet,  
What, will *he* bring them ?

CHR. More than Callias can.

CIT. Well, here's a man will throw away his substance.

CHR. That's a hard saying.

CIT. Hard ? when every day

We see abortive resolutions passed !

That vote about the salt, you mind *that*, don't you ?

CHR. I do.

CIT. And how we voted, don't you mind,  
Those copper coins.<sup>c</sup>

CHR. And a bad job for me  
That coinage proved. I sold my grapes, and stuffed  
My cheek with coppers ; then I steered away  
And went to purchase barley in the market ;  
When just as I was holding out my sack,  
The herald cried, *No copper coins allowed !*

<sup>b</sup> A poor man (Schol.), yet he had more to bring in than Callias, who had run through a fortune. See B. 283.

<sup>c</sup> Bronze coins were issued in the archonship of Callias, shortly before the *Phrogs* was exhibited, because the Athenians were unable to get at their silver mines owing to the war ; see P. 725. Nothing is known of the salt and the property tax.

# ARISTOPHANES

- χαλκοῦν τὸ λοιπόν· ἀργύρῳ γὰρ χρώμεθα.  
 AN. τὸ δ' ἑναγχος οὐχ ἅπαντες ἡμεῖς ὠμνυμεν  
 τάλαντ' ἔσεσθαι πεντακόσια τῇ πόλει  
 τῆς τεσσαρακοστῆς, ἣν ἐπόρισ' Εὐριπίδης; 825  
 κεῦθ' οὐ κατεχρύσου πᾶς ἀνὴρ Εὐριπίδην·  
 ὅτε δὴ δ' ἀνασκοπούμενοις ἐφαίνετο  
 ὁ Διὸς Κόρινθος καὶ τὸ πρᾶγμ' οὐκ ἦρκεσεν,  
 πάλιν κατεπίττου πᾶς ἀνὴρ Εὐριπίδην.  
 XP. οὐ ταῦτόν, ὦ τᾶν. τότε μὲν ἡμεῖς ἦρχομεν, 830  
 νῦν δ' αἱ γυναῖκες.  
 AN. ἄς γ' ἐγὼ φυλάξομαι  
 νῆ τὸν Ποσειδῶ μὴ κατουρήσωσί μου.  
 XP. οὐκ οἶδ' ὅ τι ληρεῖς. φέρε σὺ τἀνάφορον ὁ παῖς.  
 KHPTE. ὦ πάντες ἀστοί, νῦν γὰρ οὕτω ταῦτ' ἔχει,  
 χωρεῖτ', ἐπείγεσθ' εὐθὺ τῆς στρατηγίδος, 835  
 ὅπως ἂν ὑμῖν ἡ τύχη κληρουμένοις  
 φράσῃ καθ' ἕκαστον ἄνδρ' ὅποι δειπνήσετε·  
 ὡς αἱ τράπεζαί γ' εἰσὶν ἐπινενησμένοι  
 ἀγαθῶν ἀπάντων καὶ παρεσκευασμένοι,  
 κλῖναί τε σισυρῶν καὶ δαπίδων νενασμένοι. 840  
 κρατῆρας ἐγκιρνᾶσιν, αἱ μυροπώλιδες  
 ἐστᾶσ' ἐφεξῆς· τὰ τεμάχη ῥιπίζεται,  
 λαγῶ ἀναπηγνύασι, πόπανα πέττεται,  
 στέφανοι πλέκονται, φρύγεται τραγήματα,  
 χύτρας ἔτνους ἔψουσιν αἱ νεώταται. 845  
 Σμοῖος δ' ἐν αὐταῖς ἱππικὴν στολὴν ἔχων  
 τὰ τῶν γυναικῶν διακαθαίρει τρυβλία.  
 Γέρων δὲ χωρεῖ χλανίδα καὶ κονίποδα

<sup>a</sup> Some emergency proposal to raise money by a direct property-tax of 2½ per cent.

<sup>b</sup> A common proverb, applicable either to tedious iteration (P. 439), or to high-flown language with no corresponding results.

# THE ECCLESIAZUSAE, 822-848

- Nothing but silver must be paid or taken !*
- CIT. Then that late tax, the two-and-a-half per cent,<sup>a</sup>  
Euripides devised, weren't we all vowing  
'Twould yield five hundred talents to the State ?  
Then every man would gild Euripides.  
But when we reckoned up, and found the thing  
A Zeus's Corinth,<sup>b</sup> and no good at all,  
Then every man would tar Euripides.
- CHR. But times have altered ; then the men bare sway,  
'Tis now the women.
- CIT. Who, I'll take good care,  
Shan't try on *me* their little piddling ways.
- CHR. You're talking nonsense. Boy, take up the yoke.
- CRIER.<sup>c</sup> O all ye citizens (for now 'tis thus),  
Come all, come quick, straight to your chieftainness.  
There cast your lots ; there fortune shall assign  
To every man his destined feasting-place.  
Come, for the tables now are all prepared  
And laden heavily with all good things :  
The couches all with rugs and cushions piled !  
They're mixing wine : the perfume-selling girls  
Are ranged in order : collops on the fire :  
Hares on the spit ; and in the oven, cakes ;  
Chaplets are woven : confits parched and dried.  
The youngest girls are boiling pots of broth ;  
And there amongst them, in his riding-suit,  
The gallant Smoius licks their platters clean.<sup>d</sup>  
There Geron too, in dainty robe and pumps,

<sup>a</sup> Enter a crier to summon all citizens to the banquet. He adds "for now 'tis thus," because under the old democracy, only distinguished citizens were entertained in the Prytaneum.

<sup>d</sup> A double meaning runs through lines 845-847. Cf. K. 1285, W. 1283 ; *ἐτνοὺς χύτρας* representing the *ζωμόν* of a similar allusion in P. 885 ; *τριβλία* for *γυναικῶν αἰδοία* ; *ἰπ. στολήν*, an allusion like *ἱππίου τυραννίδα*, W. 502.

# ARISTOPHANES

ἔχων, καχάζων μεθ' ἑτέρου νεανίου·  
 ἐμβὰς δὲ κείται καὶ τρίβων ἐρριμμένος. 850  
 πρὸς ταῦτα χωρεῖθ', ὡς ὁ τὴν μᾶζαν φέρων  
 ἔστηκεν· ἀλλὰ τὰς γνώθους διοίγνυτε.

AN. οὐκοῦν βαδιοῦμαι δῆτα. τί γὰρ ἔστηκ' ἔχων  
 ἐνταῦθ', ἐπειδὴ ταῦτα τῇ πόλει δοκεῖ;

XP. καὶ ποῖ βαδιεῖ σὺ μὴ καταθεῖς τὴν οὐσίαν; 855

AN. ἐπὶ δεῖπνον.

XP. οὐ δῆτ', ἦν γ' ἐκείναις νοῦς ἐνῆ,  
 πρὶν ἂν γ' ἀπενέγκῃς.

AN. ἀλλ' ἀποίσω.

XP. πηνίκα;

AN. οὐ τοῦμόν, ὦ τᾶν, ἐμποδὼν ἔσται.

XP. τί δῆ;

AN. ἑτέρους ἀποίσειν φήμ' ἔθ' ὑστέρους ἐμοῦ.

XP. βαδιεῖ δὲ δειπνήσων ὅμως;

AN. τί γὰρ πάθω; 860

τὰ δυνατὰ γὰρ δεῖ τῇ πόλει ξυλλαμβάνειν  
 τοὺς εὖ φρονοῦντας.

XP. ἦν δὲ κωλύσωσι, τί;

AN. ὁμός' εἴμι κύψας.

XP. ἦν δὲ μαστιγῶσι, τί;

AN. καλούμεθ' αὐτάς.

XP. ἦν δὲ καταγελῶσι, τί;

AN. ἐπὶ ταῖς θύραις ἑστῶς

XP. τί δράσεις; εἰπέ μοι. 865

AN. τῶν εἰσφερόντων ἀρπάσομαι τὰ σιτία.

XP. βάδιζε τοίνυν ὕστερος· σὺ δ', ὦ Σίκων  
 καὶ Παρμένων, αἶρεσθε τὴν παμψησίαν.

AN. φέρε νυν ἐγὼ σοι ξυμφέρω.

XP. μή, μηδαμῶς.

δέδοικα γὰρ μὴ καὶ παρὰ τῇ στρατηγίδι, 870

# THE ECCLESIAZUSAE, 849-870

His threadbare cloak and shoon discarded now,  
Struts on, guffawing with another lad.  
Come, therefore, come, and quickly : bread in hand  
The pantler stands ; and open wide your mouths.

CIT. I'll go, for one. Why stand I idly here,  
When thus the city has declared her will ?

CHR. Where will *you* go ? You haven't brought your  
goods.

CIT. To supper.

CHR. Not if they've their wits about them  
Until you've brought your goods.

CIT. I'll bring them.

CHR. When ?

CIT. My doings won't delay the job.

CHR. Why not ?

CIT. Others will bring them later still than I.

CHR. You are going to supper ?

CIT. What am I to do ?

Good citizens must needs support the State  
As best they can.

CHR. If they say no, what then ?

CIT. At them, head foremost.

CHR. If they strike, what then ?

CIT. Summon the minxes.

CHR. If they jeer, what then ?

CIT. Why, then I'll stand beside the door, and—

CHR. What ?

CIT. Seize on the viands as they bear them in.

CHR. Come later then. Now Parmeno and Sicon  
Take up my goods and carry them along.

CIT. I'll help you bring them.

CHR. Heaven forbid ! I fear  
That when I'm there, depositing the goods

# ARISTOPHANES

ὅταν κατατιθῶ, προσποιῇ τῶν χρημάτων.  
 AN. νῆ τὸν Δία δεῖ γοῦν μηχανήματός τινος,  
 ὅπως τὰ μὲν ὄντα χρήμαθ' ἔξω, τοῖσδε δὲ  
 τῶν ματτομένων κοινῇ μεθέξω πως ἐγώ.  
 ὀρθῶς ἔμοιγε φαίνεται· βαδιστέον  
 ὁμός' ἐστὶ δειπνήσοντα κοῦ μελλητέον. 875

## (ΧΟΡΟΫ)

ΓΡΑΤΣ Α. τί ποθ' ἄνδρες οὐχ ἤκουσιν; ὦρα δ' ἦν πάλαι·  
 ἐγὼ δὲ καταπεπλασμένη ψιμυθίῳ  
 ἔστηκα καὶ κροκωτὸν ἡμφιεσμένη,  
 ἀργός, μινυρομένη τι πρὸς ἐμαυτὴν μέλος, 880  
 παίζουσ', ὅπως ἂν περιλάβοιμ' αὐτῶν τινὰ  
 παριόντα. Μοῦσαι, δεῦρ' ἴτ' ἐπὶ τοῦμόν στομα,  
 μελῦδριον εὐρουσαί τι τῶν Ἴωνικῶν.

ΜΕΙΡΑΞ. νῦν μὲν με παρακύψασα προὔφθης, ὦ σαπρά.  
 ὧν δ' ἐρήμας, οὐ παρούσης ἐνθάδε 885  
 ἐμοῦ, τρυγῆσειν καὶ προσάξεσθαί τινα  
 ἄδουσ'. ἐγὼ δ', ἦν τοῦτο δρᾶς, ἀντάσομαι.  
 κεῖ γὰρ δι' ὄχλου τοῦτ' ἐστὶ τοῖς θεωμένοις,  
 ὅμως ἔχει τερπνόν τι καὶ κωμωδικόν.

ΓΡ.Α. τούτῳ διαλέγου κάποχώρησον· σὺ δέ, 890  
 φιλοττάριον αὐλητά, τοὺς αὐλοὺς λαβὼν  
 ἄξιον ἐμοῦ καὶ σοῦ προσαύλησον μέλος.

(ᾄδει ἢ γραῖς.)

εἴ τις ἀγαθὸν βούλεται πα-  
 θεῖν τι, παρ' ἐμοὶ χρή καθεύδειν.

<sup>a</sup> "The scenery seems to have remained unchanged throughout the play; and Bleepyrus comes out of the central house at 1128 infra, just as he has already done at 311 and 520 supra. But the houses on either side, hitherto the residences of Chremes and the Second Woman respectively, have changed their occupants; and one of them has become the abode of an ancient Hag and a young

# THE ECCLESIAZUSAE, 871-894

Beside the chieftainess, you'll claim them yours.  
 CIT. (*alone*) Now must I hatch some crafty shrewd device  
 To keep my goods, and yet secure a part  
 In all these public banquets, like the rest.  
 Hah! Excellent! 'Twill work. Away! Away!  
 On to the banquet-hall without delay.

(*Here again was a choral song, now lost.*)

HAG.<sup>a</sup> Why don't the fellows come? The hour's long past:  
 And here I'm standing, ready, with my skin  
 Plastered with paint, wearing my yellow gown,  
 Humming an amorous ditty to myself,  
 Trying, by wanton sportiveness, to catch  
 Some passer-by. Come, Muses, to my lips,  
 With some sweet soft Ionian roundelay.

GIRL. This once then, Mother Mouldy, you've forestalled  
 me,

And peeped out first; thinking to steal my grapes,  
 I absent; aye, and singing to attract  
 A lover; sing then, and I'll sing against you.  
 For this, even though 'tis irksome to the audience,  
 Has yet a pleasant and a comic flavour.

HAG. Here, talk to this, and vanish:<sup>b</sup> but do you,  
 Dear honey piper, take the pipes and play  
 A strain that's worthy you, and worthy me,  
 (*singing*) Whoever is fain love's bliss to attain,  
 Let him hasten to me, and be blest;

girl. It is the case contemplated in Praxagora's speech, *supra* 693-701, but the proceedings do not exactly follow the lines there shadowed out. For one thing, both the girl and her young lover are in full revolt against the regulations of Praxagora. For another no Gaffer Hobnail, no snub-nosed Lysicrates, comes to claim precedence over the youth. It is difficult to feel absolute certainty as to the stage arrangements, but in my judgement the Hag is peeping out through the half-closed door (*P.* 980, 981), whilst the girl is looking from the window overhead: "R.

<sup>b</sup> Throwing her a *δερμάτινον αἰδοῖον*.



# ARISTOPHANES

- οὐ γὰρ ἐν νέαις τὸ σοφὸν ἔν- 895  
 εστιν, ἀλλ' ἐν ταῖς πεπειροῖς·  
 οὐδέ τοι στέργειν ἂν ἐθέλοι  
 μᾶλλον ἢ γὰρ τὸν φίλον γ' ὦ-  
 περ ξυνείην·  
 ἀλλ' ἐφ' ἕτερον ἂν πέτοίτο.  
 (ἀντάδει ἡ νέα τῇ γραι.)
- MEI. μὴ φθόνηι ταῖσιν νέαισι. 900  
 τὸ τρυφερὸν γὰρ ἐμπέφυκε  
 τοῖς ἀπαλοῖσι μηροῖς,  
 καπὶ τοῖς μήλοις ἐπαν-  
 θεῖ· σὺ δ', ὦ γραιῦ,  
 παραλέλεξαι κἀντέτρυψαι,  
 τῷ θανάτῳ μέλημα. 905
- ΓΡ. Α. ἐκπέσοι γέ σου τὸ τρήμα,  
 τό τ' ἐπὶ κλιντρον ἀποβάλοιο,  
 βουλομένη σποδεῖσθαι,  
 καπὶ τῆς κλίνης ὄφιν  
 [ψυχρὸν] εὖροις  
 καὶ προσελκύσαιο [σαύτη] 910  
 βουλομένη φιλήσαι.
- MEI. αἶ αἶ, τί ποτε πείσομαι;  
 οὐχ ἦκει μούταῖρος·  
 μόνη δ' αὐτοῦ λείπομ'. ἦ  
 γάρ μοι μήτηρ ἄλλη βέβηκε  
 καὶ τᾶλλα μ' οὐδὲν τὰ μετὰ ταῦτα δεῖ λέγειν.  
 ἀλλ', ὦ μαί', ἵκετεύομαι, 915  
 κάλει τὸν Ὀρθαγόραν, ὅπως  
 σαυτῆς κατόναι', ἀντιβολῶ σε.
- ΓΡ. Α. ἦδη τὸν ἀπ' Ἰωνίας  
 τρόπον τάλαινα κνησιᾶς·

THE ECCLESIAZUSAE, 895-919

For knowledge is sure with the ripe and mature,  
And not with the novice, to rest.

Would *she* be as faithful and true to the end,  
And constant and loving as I ?

No : she would be flitting away from her friend,  
And off to another would fly,

Would fly, would fly, would fly,

And off to another would fly.

GIRL (*affettuosamente*). O grudge not the young their enjoyment.

For beauty the softest and best

Is breathed o'er the limbs of a maiden,

And blooms on the maidenly breast.

You have tweezered your brows, and bedizened  
your face,

And you look like a darling for—death to embrace.

IIAG (*con fuoco*). I hope that the cords of your bedstead  
will rot,

I hope that your tester will break,

And O when you think that a lover you've got,

I hope you will find him a snake,

A snake, a snake, a snake,

I hope you will find him a snake <sup>a</sup>!

GIRL (*teneramente*). O dear, what will become of me ?

Where can my lover be flown ?

Mother is out ; she has gone and deserted me,

Mother has left me alone.

Nurse, nurse, pity and comfort me,

Fetch me my lover, I pray ;

So may it always be happy and well with thee,

O, I beseech thee, obey.

IIAG (*fortissimo*). These, these, are the tricks of the harlotry

<sup>a</sup> “*δφis* is used, both in Greek and Latin erotics, to denote a cold and languid lover” : It.

# ARISTOPHANES

- δοκεῖς δέ μοι καὶ λάβδα κατὰ τοὺς Λεσβίους. 920
- ΜΕΙ. ἀλλ' οὐκ ἂν ποθ' ὑφαρπάσαιο  
τὰμὰ παίγνια· τὴν δ' ἐμὴν  
ὦραν οὐκ ἀπολεῖς οὐδ' ἀπολήψει.
- ΓΡ.Α. ᾗδ' ὅποσα βούλει καὶ παράκυφθ' ὥσπερ γαλῆ·  
οὐδεὶς γὰρ ὡς σέ πρότερον εἴσεις' ἂντ' ἐμοῦ. 925
- ΜΕΙ. οὐκουν ἐπ' ἐκφοράν γε; καινόν γ', ὦ σαπρά;  
ΓΡ.Α. οὐ δῆτα.
- ΜΕΙ. τί γὰρ ἂν γραῖ καινά τις λέγοι;  
ΓΡ.Α. οὐ τοῦμὸν ὀδυνήσει σε γῆρας.
- ΜΕΙ. ἀλλὰ τί;  
ἤγχουσα μᾶλλον καὶ τὸ σὸν ψιμύθιον;  
ΓΡ.Α. τί μοι διαλέγει;
- ΜΕΙ. σὺ δὲ τί διακύπτεις;  
ΓΡ.Α. ἐγώ; 930
- ἄδω πρὸς ἐμαυτὴν Ἐπιγένει τῶμῳ φίλῳ.
- ΜΕΙ. σοὶ γὰρ φίλος τίς ἐστὶν ἄλλος ἢ Γέρης;  
ΓΡ.Α. δόξει γε καὶ σοί. τάχα γὰρ εἰσιν ὡς ἐμέ.  
ὀδὶ γὰρ αὐτός ἐστιν.
- ΜΕΙ. οὐ σοῦ γ', ὦλεθρε,  
δεόμενος οὐδέν.
- ΓΡ.Α. νῆ Δί', ὦ φθίνυλλα σύ. 935
- ΜΕΙ. δείξει τάχ' αὐτός, ὡς ἔγωγ' ἀπέρχομαι.
- ΓΡ.Α. κάγωγ', ἵνα γνῶς ὡς πολὺ σου μεῖζον φρονῶ.
- ΝΕΑΝΙΑΣ. εἴθ' ἐξῆν παρὰ τῇ νέᾳ καθεύδειν,  
καὶ μὴ ᾗδει πρότερον διασποδῆσαι  
ἀνάσιμον ἢ πρεσβυτέραν. 940
- οὐ γὰρ ἀνασχετὸν τοῦτό γ' ἐλευθέρῳ.
- ΓΡ.Α. οἰμώζων ἄρα νῆ Δία σποδῇσεις.

THE ECCLESIAZUSAE, 920-942

This, the Ionian itch! <sup>a</sup>

GIRL (*con spirito*). No! no! you shall never prevail with me,  
Mine are the charms that bewitch. <sup>b</sup>

HAG. Aye, aye, sing on: keep peeping, peering out  
Like a young cat. They'll all come first to me.

GIRL. What, to your funeral? A new joke, hey?

HAG. No, very old.

GIRL. Old jokes to an old crone.

HAG. My age won't trouble *you*.

GIRL. No? Then what will?

Your artificial red and white, perchance.

HAG. Why talk to me?

GIRL. Why peeping?

HAG. I? I'm singing

With bated breath to dear Epigenes.

GIRL. I thought old Geres was your only dear.

HAG. You'll soon think otherwise: he'll come to *me*.

O here he is, himself. <sup>c</sup>

GIRL. Not wanting aught

Of you, Old Plague.

HAG. O yes, Miss Pineaway.

GIRL. His acts will show. I'll slip away unseen.

HAG. And so will I. You'll find I'm right, my beauty.

YOUTH. <sup>a</sup> O that I now might my darling woo!

Nor first be doomed to the foul embrace

Of an ancient hag with a loathsome face;

To a free-born stripling a dire disgrace!

HAG. That you never, my boy, can do!

<sup>a</sup> λάβδα, the first letter of λεσβιάζειν.

<sup>b</sup> Lit. "Never shall you intercept my lovers, or destroy the charm of my youth."

<sup>c</sup> Enter youth, bearing a torch.

<sup>d</sup> The metre is that of the Harmodius scolion. εἰθ' ἐξῆν begins one almost as well known, Athenaeus, xv. 50.

## ARISTOPHANES

- οὐ γὰρ τὰπὶ Χαριξένης τάδ' ἐστίν.  
κατὰ τὸν νόμον ταῦτα ποιεῖν  
ἔστι δίκαιον, εἰ δημοκρατούμεθα. 945
- ἀλλ' εἰμι τηρήσους' ὃ τι καὶ δράσεις ποτέ.  
NE. εἴθ', ὦ θεοί, λάβοιμι τὴν καλὴν μόνην,  
ἐφ' ἣν πεπωκῶς ἔρχομαι πάλαι ποθῶν.  
MEI. ἐξηπάτησα τὸ κατάρατον γράδιον.  
φρούδη γάρ ἐστιν οἰομένη μ' ἔνδον μένειν. 950  
ἀλλ' οὔτοσὶ γὰρ αὐτὸς οὐ μεμνήμεθα.  
δεῦρο δὴ δεῦρο δή,  
φίλον ἐμόν, δεῦρό μοι  
πρόσελθε καὶ ξύνευνός μοι  
τὴν εὐφρόνην ὅπως ἔσει.  
πάνυ γάρ τις ἔρως με δονεῖ  
τῶνδε τῶν σῶν βοστρύχων. 955  
ἄτοπος δ' ἔγκειται μοί τις  
πόθος, ὅς με διακναίσας ἔχει.  
μέθες, ἰκνούμαί σ', Ἐρως,  
καὶ ποίησον τόνδ' ἐς εὐνὴν  
τὴν ἐμὴν ἰκέσθαι.  
NE. δεῦρο δὴ δεῦρο δή, 960  
καὶ σύ μοι καταδραμοῦ-  
σα τὴν θύραν ἄνοιξον  
τῇνδ'· εἰ δὲ μή, καταπεσὼν κείσομαι.  
φίλον, ἀλλ' ἐν τῷ σῷ βούλομαι  
κόλπῳ πληκτίζεσθαι μετὰ  
τῆς σῆς πυγῆς.  
Κύπρι, τί μ' ἐκμαίνεις ἐπὶ ταύτῃ; 965

<sup>a</sup> The Scholiasts describe Charixena variously as (1) a fool, or (2) an erotic poet, but they do not explain the proverb, which means, "this is something quite different" (Gaisford, *Paroemiogr.* B. 427).

THE ECCLESIAZUSAE, 943-965

'Tis not Charixena's<sup>a</sup> style to-day ;  
Now the laws you must needs obey  
Under our democratical sway.

I'll run and watch what next you are going to do.

YOUTH. O might I catch, dear gods, my fair alone,  
To whom I hasten, flushed with love and wine.

GIRL (*reappearing above*). That vile old Hag, I nicely cozened  
her.

She deems I'm safe within, and off she's gone.

But here's the very lad of whom we spake.

(*Singing*) This way, this way.

Hither, my soul's delight !

O come to my arms, my love, my own,

O come to my arms this night.

Dearly I long for my love ;

My bosom is shaken and whirls,

My heart is afire with a wild desire

For my boy with the sunbright curls.

Ah me, what means this strange unrest,

This love which lacerates my breast ?

O God of Love, I cry to thee ;

Be pitiful, be merciful,

And send my love to me.

YOUTH (*singing*). Hither, O hither, my love,

This way, this way.

Run, run down from above,

Open the wicket I pray :

Else I shall swoon, I shall die !

Dearly I long for thy charms,

Longing and craving and yearning to lie

In the bliss of thy snow-soft arms.

O Cypris, why my bosom stir,

Making me rage and rave for her ?

# ARISTOPHANES

μέθες, ἱκνούμαί σ', "Ερως,  
καὶ ποιήσον τήνδ' ἐς εὐνήν  
τὴν ἐμὴν ἱκέσθαι.

καὶ ταῦτα μὲν μοι μετρίως πρὸς τὴν ἐμὴν ἀνάγκην  
εἰρημέν' ἐστίν. σὺ δέ μοι, φίλτατον, ὦ ἱκετεύω, 970

ἄνοιξον, ἀσπάζου με·

διὰ τοι σὲ πόνους ἔχω.

ὦ χρυσοδαίδαλον ἐμὸν μέλημα, Κύπριδος ἔρνος,  
μέλιττα Μούσης, Χαρίτων θρέμμα, Τρυφῆς πρόσ-  
ωπον,

ἄνοιξον, ἀσπάζου με·

διὰ τοι σὲ πόνους ἔχω.

975

ΓΡ.Α. οὗτος, τί κόπτεις; μῶν ἐμέ ζητεῖς;

NE.

πόθεν;

ΓΡ.Α. καὶ τὴν θύραν γ' ἤραττες.

NE.

ἀποθάνοιμ' ἄρα.

ΓΡ.Α. τοῦ δαὶ δεόμενος δᾶδ' ἔχων ἐλήλυθας;

NE.

Ἀναφλύστιον ζητῶν τιν' ἀνθρωπον.

ΓΡ.Α.

τίνα;

NE. οὐ τὸν Σεβῖνον, ὃν σὺ προσδοκᾷς ἴσως.

980

ΓΡ.Α. νῆ τὴν Ἀφροδίτην, ἣν τε βούλη γ' ἦν τε μή.

NE.

ἀλλ' οὐχὶ νυνὶ τὰς ὑπερεξηκοντέεις  
εἰσάγομεν, ἀλλ' εἰσαῦθις ἀναβεβλήμεθα.

τὰς ἐντὸς εἵκοσιν γὰρ ἐκδικάζομεν.

ΓΡ.Α. ἐπὶ τῆς προτέρας ἀρχῆς γε ταῦτ' ἦν, ὦ γλύκων· 985  
νυνὶ δέ πρῶτον εἰσάγειν ἡμᾶς δοκεῖ.

NE.

τῷ βουλομένῳ γε, κατὰ τὸν ἐν Παιτοῖς νόμον.

<sup>a</sup> Anaphlystus was an Attic deme, a seaport S.W. of the silver mines of Laureium; but this is a coarse jest on ἀναφλᾶν (masturbare), and Σεβῖνος on βινεῖν. Cf. F. 427.

<sup>b</sup> The *Ilag* tries to drag him into her house.

<sup>c</sup> εἰσάγομεν, "bring into court," but with τὰς ὑπ. added, δίκας or γυναικάς may be supplied.

<sup>d</sup> The Paetians were a Thracian tribe; there must have been

THE ECCLESIAZUSAE, 966-987

O God of Love, I cry to thee,  
 Be pitiful, be merciful,  
 And send my love to me.  
 Enough, I trow, is said to show  
     the straits I'm in, my lonely grieving.  
 Too long I've made my serenade :  
     descend, sweet heart, thy chamber leaving,  
     Open, true welcome show,  
     Sore pangs for thee I undergo.  
 O Love, bedight with golden light,  
     presentment fair of soft embraces,  
 The Muses' bee, of Love's sweet tree  
     the flower, the nursling of the Graces,  
     Open, true welcome show,  
     Sore pangs for thee I undergo.

HAG. Hi ! knocking ? seeking ME ?

YOUTH. A likely joke.

HAG. You banged against my door.

YOUTH. Hanged if I did.

HAG. Then why that lighted torch ? What seek you  
     here ?

YOUTH. Some Anaphlystian <sup>a</sup> burgher.

HAG. What's his name ?

YOUTH. No, not Sebinus <sup>a</sup> ; whom *you* want belike.

HAG. By Aphrodite, will you, nill you, sir.<sup>b</sup>

YOUTH. Ah, but we're not now taking cases <sup>a</sup> over  
 Sixty years old : they've been adjourned till later ;  
 We're taking now those under twenty years.

HAG. Aha, but that was under, darling boy,  
 The old régime : now you must take us first.

YOUTH. Aye, if I will : so runs the Pactian law.<sup>d</sup>

some law which might be neglected at will. The Youth says :  
 "I may take you or not, at my choice." The Hag : "What about  
 dinner ? Had you your choice there, or must you dine where  
 you were put ?"



# ARISTOPHANES

- ΓΡ.Α. ἀλλ' οὐδ' ἐδείπνεις κατὰ τὸν ἐν Παιτοῖς νόμον.  
 ΝΕ. οὐκ οἶδ' ὅ τι λέγεις· τηγνεδί μοι κρουστέον.  
 ΓΡ.Α. ὅταν γε κρούσης τὴν ἐμὴν πρῶτον θύραν. 990  
 ΝΕ. ἀλλ' οὐχὶ νυνὶ κρησέραν αἰτούμεθα.  
 ΓΡ.Α. οἶδ' ὅτι φιλοῦμαι· νῦν δὲ θαυμάζεις ὅτι  
 θύρασί μ' εὗρες· ἀλλὰ πρόσαγε τὸ στόμα.  
 ΝΕ. ἀλλ', ὦ μέλ', ὀρρωδῶ τὸν ἐραστήν σου.  
 ΓΡ.Α. τίνα;  
 ΝΕ. τὸν τῶν γραφῶν ἄριστον.  
 ΓΡ.Α. οὗτος δ' ἔστι τίς; 995  
 ΝΕ. ὅς τοις νεκροῖσι ζωγραφεῖ τὰς ληκύθους.  
 ἀλλ' ἄπιθ', ὅπως μὴ σ' ἐπὶ θύραισιν ὄψεται.  
 ΓΡ.Α. οἶδ' οἶδ' ὅ τι βούλει.  
 ΝΕ. καὶ γὰρ ἐγὼ σε νῆ Δία.  
 ΓΡ.Α. μὰ τὴν Ἀφροδίτην, ἥ μ' ἔλαχε κληρουμένη,  
 μὴ γῶ σ' ἀφήσω.  
 ΝΕ. παραφρονεῖς, ὦ γράδιον. 1000  
 ΓΡ.Α. ληρεῖς· ἐγὼ δ' ἄξω σ' ἐπὶ τὰμὰ στρώματα.  
 ΝΕ. τί δῆτα κρεάγρας τοῖς κάδοις ὠνοίμεθ' ἄν,  
 ἐξὸν καθέντα γράδιον τοιουτονὶ  
 ἐκ τῶν φρεάτων τοὺς κάδους ξυλλαμβάνειν;  
 ΓΡ.Α. μὴ σκῶπτέ μ', ὦ τάλαν, ἀλλ' ἔπου δεῦρ' ὡς ἐμέ. 1005  
 ΝΕ. ἀλλ' οὐκ ἀνάγκη μουστίν, εἰ μὴ τῶν ἐτῶν  
 τὴν πεντακοσιοστὴν κατέθηκας τῇ πόλει.  
 ΓΡ.Α. νῆ τὴν Ἀφροδίτην, δεῖ γε μέντοι σ'. ὡς ἐγὼ  
 τοῖς τηλικούτοις ξυγκαθεύδουσ' ἥδομαι.  
 ΝΕ. ἐγὼ δὲ ταῖς γε τηλικαύταις ἄχθομαι, 1010  
 κοῦκ ἂν πιθοίμην οὐδέποτε.  
 ΓΡ.Α. ἀλλὰ νῆ Δία  
 ἀναγκάσει τουτί σε.

<sup>a</sup> κρησέρα = the coarse linen casing of a κύφινος or basket: Schol.

<sup>b</sup> The Hag speaks as if she were a modest maiden; the Youth replies that her fittest lover is the "undertaker," who paints the

# THE ECCLESIAZUSAE, 988-1012

- HAG. You didn't, did you, dine by Paetian law.  
 YOUTH. Don't understand you : there's the girl I want.  
 HAG. Aye, but *me* first: you must, you rogue, you must.  
 YOUTH. O we don't want a musty pack-cloth <sup>a</sup> now.  
 HAG. I know I'm loved : but O you wonder, don't you,  
 To see me out of doors : come, buss me, do.  
 YOUTH. No, no, I dread your lover.  
 HAG. Whom do you mean ?  
 YOUTH. That prince of painters.  
 HAG. Who is he, I wonder.  
 YOUTH. Who paints from life the bottles for the dead.<sup>b</sup>  
 Away ! begone ! he'll see you at the door.  
 HAG. I know, I know your wishes.  
 YOUTH. And I yours.  
 HAG. I vow by Aphrodite, whose I am,  
 I'll never let you go.  
 YOUTH. You're mad, old lady.  
 HAG. Nonsense ! I'll drag you recreant to my couch.  
 YOUTH. Why buy we hooks to raise our buckets then,  
 When an old hag like this, let deftly down,  
 Could claw up all the buckets from our wells ?  
 HAG. No scoffing, honey : come along with me.  
 YOUTH. You've got no rights, unless you've paid the tax,  
 One-fifth per cent on all your wealth—of years.<sup>c</sup>  
 HAG. O yes, you must ; O yes, by Aphrodite,  
 Because I love to cuddle lads like you.  
 YOUTH. But I don't love to cuddle hags like you,  
 Nor will I : never ! never !  
 HAG. O yes, you will,  
 This will compel you.

oil bottles to be buried with the dead. She had better not be seen at the door, or the undertaker may think she is a corpse, and carry her out.

<sup>a</sup> If she has not paid her taxes, she cannot claim her rights. He substitutes *έρων* comically for *δύρω*, "goods."

# ARISTOPHANES

- NE. τοῦτο δ' ἔστι τί;  
 ΓΡ.Α. ψήφισμα, καθ' ὃ σε δεῖ βαδίζειν ὡς ἐμέ  
 NE. λέγ' αὐτὸ τί ποτε κάστι.  
 ΓΡ.Α. καὶ δὴ σοι λέγω.  
 ἔδοξε ταῖς γυναιξίν, ἣν ἀνὴρ νέος 1015  
 νέας ἐπιθυμῇ, μὴ σποδεῖν αὐτὴν πρὶν ἂν  
 τὴν γραῦν προκρούσῃ πρῶτον· ἣν δὲ μὴ θέλῃ  
 πρότερον προκρούειν, ἀλλ' ἐπιθυμῇ τῆς νέας,  
 ταῖς πρεσβυτέραις γυναιξίν ἔστω τὸν νέον  
 ἔλκειν ἀνατὶ λαβομένης τοῦ παττάλου. 1020  
 NE. οἷμοι· Προκρούστης τήμερον γενήσομαι.  
 ΓΡ.Α. τοῖς γὰρ νόμοις τοῖς ἡμετέροισι πειστέον.  
 NE. τί δ', ἣν ἀφαιρῇται μ' ἀνὴρ τῶν δημοτῶν  
 ἢ τῶν φίλων ἐλθὼν τις;  
 ΓΡ.Α. ἀλλ' οὐ κύριος  
 ὑπὲρ μέδιμνόν ἐστ' ἀνὴρ οὐδεὶς ἔτι. 1025  
 NE. ἐξωμοσία δ' οὐκ ἔστιν;  
 ΓΡ.Α. οὐ γὰρ δεῖ στροφῆς.  
 NE. ἀλλ' ἔμπορος εἶναι σκήψομαι.  
 ΓΡ.Α. κλάων γε σύ.  
 NE. τί δῆτα χρή δρᾶν;  
 ΓΡ.Α. δεῦρ' ἀκολουθεῖν ὡς ἐμέ.  
 NE. καὶ ταῦτ' ἀνάγκη μοῦστί;  
 ΓΡ.Α. Διομήδειά γε.  
 NE. ὑποστόρεσαί νυν πρῶτα τῆς ὀριγάνου, 1030  
 καὶ κλήμαθ' ὑπόθου συγκλάσασα τέτταρα,  
 καὶ ταινίωσαι, καὶ παρὰθου τὰς ληκύθους,

<sup>a</sup> παττάλου=πίσις: Schol. In 1020 Procrustes is merely introduced as a play on the προκρούειν of 1017-18.

<sup>b</sup> No man's credit extends beyond a bushel now. Women's contracts were restricted to this amount: Schol.

# THE ECCLESIAZUSAE, 1012-1032

YOUTH. What in the world is THIS ?

HAG. THIS is a law which bids you follow me.

YOUTH. Read what it says.

HAG. O yes, my dear, I will.

*Be it enacted, please to listen, you,  
By us the ladies : if a youth would woo  
A maiden, he must first his duty do  
By some old beldame ; if the youth refuse,  
Then may the beldames lawful violence use  
And drag him in, in any way they choose.<sup>a</sup>*

YOUTH. A crusty law ! a Procrustéan law !

HAG. Well, never mind ; you must obey the law.

YOUTH. What if some Man, a friend or fellow-burgher,  
Should come and bail me out ?

HAG. A Man, forsooth ?

No Man avails beyond a bushel now.<sup>b</sup>

YOUTH. Essoign<sup>c</sup> I'll challenge.

HAG. Nay, no quilllets now.

YOUTH. I'll sham a merchant.<sup>d</sup>

HAG. You'll repent it then.

YOUTH. And must I come ?

HAG. You must.

YOUTH. Is it a stern

Necessity ?

HAG. Yes, quite Diomedéan.<sup>e</sup>

YOUTH. Then strew the couch with dittany, and set  
Four well-crushed branches of the vine beneath ;  
Bind on the fillets ; set the oil beside ;

<sup>a</sup> An excuse (such as ill-health) sworn to evade some duty.

<sup>d</sup> The merchant could claim exemption from military service.  
Cf. P. 904.

<sup>e</sup> i.e. absolutely irresistible. The phrase is proverbial ; cf. Plato, *Rep.* vi. 493 D ἡ Διομήδεια λεγομένη ἀνάγκη. “Διομήδης ὁ Θρήξ, πύρνας ἔχων θυγατέρας, τοὺς παριόντας ξένους ἐβιάζετο αὐταῖς συνεῖναι ἕως οὗ . . . ἀναλωθῶσιν οἱ ἄνδρες” : Schol.

# ARISTOPHANES

- ὑδατός τε κατὰθου τοῦστρακον πρὸ τῆς θύρας.
- ΓΡ.Α. ἦ μὴν ἔτ' ὠνήσει σὺ καὶ στεφάνην ἐμοί.
- ΝΕ. νῆ τὸν Δί', ἥνπερ ἦ γέ που τῶν κηρίνων. 1035  
οἶμαι γὰρ ἔνδον διαπεσεῖσθαι σ' αὐτίκα.
- ΜΕΙ. ποῖ τοῦτον ἔλκεις σύ;
- ΓΡ.Α. τὸν ἐμαντῆς εἰσάγω.
- ΜΕΙ. οὐ σωφρονουσά γ'. οὐ γὰρ ἡλικίαν ἔχει  
παρὰ σοὶ καθεύδειν τηλικούτος ὢν, ἐπεὶ  
μήτηρ ἂν αὐτῷ μᾶλλον εἴης ἢ γυνή. 1040  
ὥστ' εἰ καταστήσεσθε τοῦτον τὸν νόμον,  
τὴν γῆν ἅπασαν Οἰδιπόδων ἐμπλήσετε.
- ΓΡ.Α. ὦ παμβδελυρά, φθονοῦσα τόνδε τὸν λόγον  
ἐξεύρες· ἀλλ' ἐγὼ σε τιμωρήσομαι.
- ΝΕ. νῆ τὸν Δία τὸν σωτήρα, κεχάρισαί γέ μοι,  
ὦ γλυκύτατον, τὴν γραῦν ἀπαλλάξασά μου· 1045  
ὥστ' ἀντὶ τούτων τῶν ἀγαθῶν εἰς ἐσπέραν  
μεγάλην ἀποδώσω καὶ παχεῖάν σοι χάριν.
- ΓΡ.Β. αὐτὴ σύ, ποῖ τονδί, παραβᾶσα τὸν νόμον,  
ἔλκεις, παρ' ἐμοὶ τῶν γραμμάτων εἰρηκότων 1050  
πρότερον καθεύδειν αὐτόν;
- ΝΕ. οἷμοι δείλαιος.  
πόθεν ἐξέκνυσας, ὦ κάκιοντ' ἀπολουμένη;  
τοῦτο γὰρ ἐκείνου τὸ κακὸν ἐξωλέστερον.
- ΓΡ.Β. βάδιζε δεῦρο.
- ΝΕ. μηδαμῶς με περιύδης  
ἐλκόμενον ὑπὸ τῆσδ', ἀντιβολῶ σ'.
- ΓΡ.Β. ἀλλ' οὐκ ἐγώ, 1055  
ἀλλ' ὁ νόμος ἔλκει σ'.
- ΝΕ. οὐκ ἐμέ γ', ἀλλ' ἔμπουσά τις  
ἐξ αἵματος φλύκταιναν ἡμφιεσμένη.

<sup>a</sup> "Then prepare a couch," cries the youth, but under the pre-  
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THE ECCLESIAZUSAE, 1033-1057

- And at the entrance set the water-crock.<sup>a</sup>
- HAG. Now, by my troth, you'll buy me a garland yet.
- YOUTH. A waxen garland. So, by Zeus, I will.  
You'll fall to pieces, I expect, in there.<sup>b</sup>
- GIRL. Where drag you him?
- HAG. I'm taking home my husband.
- GIRL. Not wisely then : the lad is far too young  
To serve your turn. You're of an age, methinks  
To be his mother rather than his wife.  
If thus ye carry out the law, erelong  
Ye'll have an Oedipus in every house.
- HAG. You nasty spiteful girl, you made that speech  
Out of sheer envy, but I'll pay you out.<sup>c</sup>
- YOUTH. Now by the Saviour Zeus, my sweetest sweet,  
A rare good turn you have done me, scaring off  
That vulturous Hag ; for which, at eventide,  
I'll make you, darling, what return I can.<sup>d</sup>
- SECOND II. Hallo, Miss Break-the-law, where are you dragging  
That gay young stripling, when the writing says  
I'm first to wed him?
- YOUTH. Miserable me !  
Whence did *you* spring, you evil-destined Hag ?  
She's worse than the other : I protest she is.
- S.H. Come hither.
- YOUTH (*to the Girl*). O my darling, don't stand by,  
And see this creature drag me !
- S.H. 'Tis not I,  
'Tis the LAW drags you.
- YOUTH. 'Tis a hellish vampire,  
Clothed all about with blood, and boils, and blisters.

tence of describing a nuptial bed, he is really describing a funeral bier. A waterpot, called ἀπόδυνον, was placed at the house door, that visitors might purify themselves as they passed out": R. Cf. Pollux, viii. 65, Eur. *Alcestis*, 98-100.

<sup>b</sup> Enter girl.

<sup>c</sup> Exit Hag.

<sup>d</sup> Enter second Hag.

# ARISTOPHANES

- ΓΡ.Β. ἔπου, μαλακίων, δεῦρ' ἀνύσας καὶ μὴ λάλει.  
 ΝΕ. ἴθι νυν ἕασον εἰς ἄφοδον πρώτιστά με  
 ἔλθόντα θαρρήσαι πρὸς ἐμαυτόν· εἰ δὲ μή, 1060  
 αὐτοῦ τι δρώντα πυρρὸν ὄψει μ' αὐτίκα  
 ὑπὸ τοῦ δέους.
- ΓΡ.Β. θάρρει, βάδιζ'· ἔνδον χεσεῖ.  
 ΝΕ. δέδοικα καὶ γὰρ μὴ πλέον γ' ἢ βούλομαι.  
 ἀλλ' ἐγγυητάς σοι καταστήσω δύο  
 ἀξιόχρεως.
- ΓΡ.Β. μή μοι καθίστη.  
 ΓΡ.Γ. ποῖ σύ, ποῖ 1065  
 χωρεῖς μετὰ ταύτης;  
 ΝΕ. οὐκ ἔγωγ', ἀλλ' ἔλκομαι.  
 ἀτὰρ ἦτις εἰ γε, πόλλ' ἀγαθὰ γένοιτό σοι,  
 ὅτι μ' οὐ περιεῖδες ἐπιτριβέντ'. ὦ Ἡράκλεις,  
 ὦ Πᾶνες, ὦ Κορύβαντες, ὦ Διοσκόρω,  
 τοῦτ' αὖ πολὺ τούτου τὸ κακὸν ἐξωλέστερον. 1070  
 ἀτὰρ τί τὸ πρᾶγμ' ἔστ', ἀντιβολῶ, τουτί ποτε;  
 πότερον πίθηκος ἀνάπλεως ψιμυθίου,  
 ἢ γραῦς ἀνεστηκυῖα παρὰ τῶν πλειόνων;  
 ΓΡ.Γ. μὴ σκῶπτέ μ', ἀλλὰ δεῦρ' ἔπου.  
 ΓΡ.Β. δευρὶ μὲν οὖν.  
 ΓΡ.Γ. ὥς οὐκ ἀφήσω σ' οὐδέποτε'.  
 ΓΡ.Β. οὐδὲ μὴν ἐγώ. 1075  
 ΝΕ. διασπάσεσθέ μ', ὦ κακῶς ἀπολούμεναι.  
 ΓΡ.Β. ἐμοὶ γὰρ ἀκολουθεῖν σ' ἔδει κατὰ τὸν νόμον.  
 ΓΡ.Γ. οὐκ, ἦν ἑτέρα γε γραῦς ἔτ' αἰσχίων φανῇ.  
 ΝΕ. ἦν οὖν ὑφ' ὑμῶν πρῶτον ἀπόλωμαι κακῶς,  
 φέρε, πῶς ἐπ' ἐκείνην τὴν καλὴν ἀφίξομαι; 1080  
 ΓΡ.Γ. αὐτὸς σκόπει σύ· τάδε δέ σοι ποιητέον.

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<sup>a</sup> Enter third Hag. A struggle ensues.

# THE ECCLESIAZUSAE, 1058-1081

S.H. Come, chickling, follow me : and don't keep  
chattering.

YOUTH. O let me first, for pity's sake, retire  
Into some draught-house. I'm in such a fright  
That I shall yellow all about me else.

S.H. Come, never mind ; you can do that within.

YOUTH. More than I wish, I fear me. Come, pray do,  
I'll give you bail with two sufficient sureties.

S.H. No bail for me !<sup>a</sup>

THIRD H. (to Youth). Hallo, where are you gadding  
Away with her ?

YOUTH. Not " gadding " : being dragged.

But blessings on you, whosoe'er you are,<sup>b</sup>  
Sweet sympathizer. Ah ! Oh ! Heracles !  
Ye Pans ! ye Corybants ! Twin sons of Zeus !  
She's worse than the other ! Miserable me !  
What shall I term this monstrous apparition ?  
A monkey smothered up in paint, or else  
A witch ascending from the Greater Number<sup>c</sup> ?

T.H. No scoffing : come *this* way.

S.H. *This* way, I tell you.

T.H. I'll never let you go.

S.H. No more will I.

YOUTH. Detested kites, ye'll rend me limb from limb.

S.H. Obey the law, which bids you follow me.

T.H. Not if a fouler, filthier, hag appears.

YOUTH. Now if betwixt you two I am done to death,  
How shall I ever reach the girl I love ?

T.H. That's *your* look-out ; but this you needs must do.

<sup>b</sup> He imagines it to be some fair girl, as before, that helps him. When he catches sight of the hag, he calls on Heracles, destroyer of monsters ; on Castor and Polydeuces, helpers of men in distress ; on Pans and Corybants, authors of those panic fears which now distract him.

<sup>c</sup> From the dead, the " majority."



# ARISTOPHANES

- NE. ποτέρας προτέρας οὖν κατελάσας ἀπαλλαγῶ;  
 ΓΡ.Β. οὐκ οἶσθα; βαδιεῖ δεῦρ'.  
 NE. ἀφέτω νύν μ' αὐτήι.  
 ΓΡ.Γ. δευρὶ μὲν οὖν ἔθ' ὥς ἐμ'.  
 NE. ἦν μ' ἡδί γ' ἀφῆ.  
 ΓΡ.Β. ἀλλ' οὐκ ἀφήσω μὰ Δία σ'.  
 ΓΡ.Γ. οὐδὲ μὴν ἐγώ. 1085  
 NE. χαλεπαί γ' ἂν ἦστε γενόμεναι πορθμῆς.  
 ΓΡ.Β. τιῆ;  
 NE. ἔλκοντε τοὺς πλωτῆρας ἂν ἀπεκναίετε.  
 ΓΡ.Β. σιγῇ βάδιζε δεῦρο.  
 ΓΡ.Γ. μὰ Δί' ἀλλ' ὥς ἐμέ.  
 NE. τουτὶ τὸ πρᾶγμα κατὰ τὸ Καννώνου σαφῶς  
 ψήφισμα, βινεῖν δεῖ με διαλελημμένον. 1090  
 πῶς οὖν δικωπεῖν ἀμφοτέρας δυνήσομαι;  
 ΓΡ.Β. καλῶς, ἐπειδὰν καταφάγῃς βολβῶν χύτραν.  
 NE. οὔμοι κακοδαίμων, ἐγγὺς ἤδη τῆς θύρας  
 ἐλκόμενός εἰμι'.  
 ΓΡ.Γ. ἀλλ' οὐδὲν ἔσται σοι πλεόν.  
 ξυνεσπεσοῦμαι γὰρ μετὰ σοῦ.  
 NE. μὴ πρὸς θεῶν. 1095  
 ἐνὶ γὰρ ξυνέχεσθαι κρεῖττον ἢ δυοῖν κακοῖν.  
 ΓΡ.Γ. νῆ τὴν Ἑκάτην, εἴαν τε βούλῃ γ' ἦν τε μή.  
 NE. ὦ τρισκακοδαίμων, εἰ γυναῖκα δεῖ σαπρὰν  
 βινεῖν ὅλην τὴν νύκτα καὶ τὴν ἡμέραν;  
 κᾶπειτ', ἐπειδὰν τῇσδ' ἀπαλλαγῶ, πάλιν 1100  
 Φρύνην ἔχουσαν λήκυθον πρὸς ταῖς γνώθους.  
 ἀρ' οὐ κακοδαίμων εἰμί; βαρυδαίμων μὲν οὖν

<sup>a</sup> The psephism of C. enacted that if anyone shall wrong the people of Athens, he shall make his defence before the people in fetters. And if he shall be found guilty, he shall be put to death

# THE ECCLESIAZUSAE, 1082-1102

- YOUTH. Which shall I tackle first, and so get free ?  
 S.H. You know ; come hither.  
 YOUTH. Make *her* let me go.  
 T.H. No, no, come hither.  
 YOUTH. If *she*'ll let me go.  
 S.H. Zeus ! I'll not let you go.  
 T.H. No more will I.  
 YOUTH. Rough hands ye'd prove as ferrymen.  
 S.H. Why so ?  
 YOUTH. Ye'd tear your passengers to bits by pulling.  
 S.H. Don't talk, come hither.  
 T.H. No, *this* way, I tell you.  
 YOUTH. O this is like Cannonus's decree,<sup>a</sup>  
 To play the lover, fettered right and left.<sup>b</sup>  
 How can one oarsman navigate a pair ?  
 S.H. Tush, eat a pot of truffles,<sup>c</sup> foolish boy.  
 YOUTH. O me, I'm dragged along till now I've reached  
 The very door.  
 T.H. That won't avail you aught ;  
 I'll tumble in beside you.  
 YOUTH. Heaven forbid !  
 Better to struggle with one ill than two.  
 T.H. O yes, by Hecate, will you, nill you, sir.  
 YOUTH. Thrice hapless me, who first must play the man  
 With this old rotten carcase, and when freed  
 From her, shall find another Phryne <sup>d</sup> there,  
 A bottle of oil beside her grinning chaps.  
 Ain't I ill-fated ? Yea, most heavy-fated !

*and thrown into the Deadman's Pit ; and his goods shall be forfeited to the state, and the tithe thereof shall belong to the goddess.*  
 Xen. *Hell.* i. 7. 21.

<sup>b</sup> μέσον εἰλημμένον : Schol. Cf. K. 262.

<sup>c</sup> Considered to be an aphrodisiac.

<sup>d</sup> Phryne means a toad ; it was a nickname of courtesans.  
 The famous P. belonged to a later time.

# ARISTOPHANES

νῆ τὸν Δία τὸν σωτῆρ' ἀνὴρ καὶ δυστυχής,  
 ὅστις τοιούτοις θηρίοις συνείρξομαι.  
 ὅμως δ' εἴαν τι πολλὰ πολλάκις πάθω 1105  
 ὑπὸ ταῖνδε ταῖν κασαλβάδων, δεῦρ' ἐσπλέων,  
 θάψαι μ' ἐπ' αὐτῷ τῷ στόματι τῆς ἐσβολῆς·  
 καὶ τὴν ἄνωθεν ἐπιπολῆς τοῦ σήματος  
 ζῶσαν καταπιττώσαντας, εἶτα τῷ πόδε  
 μολυβδοχοήσαντας κύκλω περὶ τὰ σφυρά, 1110  
 ἄνω 'πιβεῖναι πρόφασιν ἀντὶ ληκύθου.

ΘΕΡΑΠΙΑΙΝΑ. ὦ μακάριος μὲν δῆμος, εὐδαίμων δ' ἐγώ,  
 αὐτὴ τέ μοι δέσποινα μακαριωτάτη,  
 ὑμεῖς θ' ὅσαι παρέστατ' ἐπὶ ταῖσιν θύραις,  
 οἱ γείτονές τε πάντες οἳ τε δημόται, 1115  
 ἐγώ τε πρὸς τούτοισιν ἡ διάκονος,  
 ἥτις μεμύρωμαι τὴν κεφαλὴν μυρώμασιν  
 ἀγαθοῖσιν, ὦ Ζεῦ· πολὺ δ' ὑπερπέπαικεν αὐ  
 τούτων ἀπάντων τὰ Θάσι ἀμφορεῖδια.  
 ἐν τῇ κεφαλῇ γὰρ ἐμμένει πολὺν χρόνον· 1120  
 τὰ δ' ἄλλ' ἀπανθήσαντα πάντ' ἀπέπτατο·  
 ὥστ' ἐστὶ πολὺ βέλτιστα, πολὺ δῆτ', ὦ θεοί.  
 κέρασον ἄκρατον, εὐφρανεῖ τὴν νύχθ' ὄλην  
 ἐκλεγομένας ὅ τι ἂν μάλιστ' ὁσμὴν ἔχῃ.  
 ἀλλ', ὦ γυναῖκες, φράσατέ μοι τὸν δεσπότην, 1125  
 τὸν ἄνδρ', ὅπου ἔστί, τῆς ἐμῆς κεκτημένης.  
 ΧΟ. αὐτοῦ μένουσ' ἡμῖν γ' ἂν ἐξευρεῖν δοκεῖς.  
 ΘΕ. μάλισθ'· ὁδὶ γὰρ ἐπὶ τὸ δείπνον ἔρχεται.  
 ὦ δέσποτ', ὦ μακάριε καὶ τρισόλβιε.  
 ΒΑ. ἐγώ;  
 ΘΕ. σὺ μέντοι νῆ Δί' ὥς γ' οὐδεὶς ἀνὴρ. 1130

<sup>a</sup> See p. 341, note b. *Exeunt. Enter Praxagora's maid, sent to fetch Blepyrus and the children; formerly the master would*  
 350

# THE ECCLESIAZUSAE, 1103-1130

O Zeus the Saviour, what a wretch am I  
Yoked with this pair of savage-hearted beasts !  
And O should aught befall me, sailing in  
To harbour, towed by these detested drabs,  
Bury my body by the harbour's mouth ;  
And take the upper hag, who still survives,  
And tar her well, and round her ankles twain  
Pour molten lead, and plant her on my grave,  
The staring likeness of a bottle of oil.<sup>a</sup>

- MAID. O lucky People, and O happy me,  
And O my mistress, luckiest of us all,  
And ye who now are standing at our door,  
And all our neighbours, aye and all our town,  
And I'm a lucky waiting-maid, who now  
Have had my head with unguents rich and rare  
Perfumed and bathed ; but far surpassing all  
Are those sweet flagons full of Thasian wine.  
Their fragrance long keeps lingering in the head,  
Whilst all the rest evaporate and fade.  
There's nothing half so good ; great gods, not half !  
Choose the most fragrant, mix it neat and raw,  
'Twill make us merry all the whole night through.  
But tell me, ladies, where my master is ;  
I mean, the husband of my honoured mistress.<sup>b</sup>
- CH. If you stay here, methinks you'll find him soon.
- MAID. Aye, here he comes.<sup>c</sup> He's off to join the dinner.  
O master, O you lucky, lucky man !
- BL. What I ?

MAID. Yes you, by Zeus, you luckiest man.

have sent the maids to fetch wife and children, but all that has  
been changed now.

<sup>b</sup> The man is now described by his relationship to the new head  
of the house.

<sup>c</sup> *Enter Bleepyrus and the children (τασδ', 1138).*

# ARISTOPHANES

- τίς γὰρ γένοιτ' ἂν μᾶλλον ὀλβιώτερος,  
ὅστις πολιτῶν πλεῖον ἢ τρισμυρίων  
ὄντων τὸ πλῆθος οὐ δεδείπνηκας μόνος;
- ΧΟ. εὐδαιμονικόν γ' ἄνθρωπον εἶρηκας σαφῶς.
- ΘΕ. ποῖ ποῖ βαδίζεις;
- ΒΛ. ἐπὶ τὸ δεῖπνον ἔρχομαι. 1135
- ΘΕ. νῆ τήν Ἀφροδίτην, πολὺ γ' ἀπάντων ὕστατος.  
ὅμως δ' ἐκέλευε συλλαβοῦσάν μ' ἡ γυνή  
ἄγειν σε καὶ τασδὶ μετὰ σοῦ τὰς μεύρακας.  
οἶνος δὲ Χίος ἐστὶ περιλειμμένος  
καὶ τᾶλλ' ἀγαθὰ. πρὸς ταῦτα μὴ βραδύνετε, 1140  
καὶ τῶν θεατῶν εἴ τις εὖνους τυγχάνει,  
καὶ τῶν κριτῶν εἰ μὴ τις ἐτέρωσε βλέπει,  
ἴτω μεθ' ἡμῶν· πάντα γὰρ παρέξομεν.
- ΒΛ. οὐκ οὐν ἅπασιν δῆτα γενναίως ἐρείς  
καὶ μὴ παραλείψεις μηδέν', ἀλλ' ἐλευθέρως 1145  
καλεῖν γέροντα, μευράκιον, παιδίσκον; ὥς  
τὸ δεῖπνον αὐτοῖς ἔστ' ἐπεσκευασμένον  
ἀπαξάπασιν, ἣν ἀπίωσιν οἴκαδε.  
ἐγὼ δὲ πρὸς τὸ δεῖπνον ἤδη πείζομαι,  
ἔχω δέ τοι καὶ δᾶδα ταυτηνὶ καλῶς. 1150
- ΧΟ. τί δῆτα διατρίβεις ἔχων, ἀλλ' οὐκ ἄγεις  
τασδὶ λαβῶν; ἐν ὅσῳ δὲ καταβαίνεις, ἐγὼ  
ἐπάσομαι μέλος τι μελλοδειπνικόν.  
σμικρὸν δ' ὑποθέσθαι τοῖς κριταῖσι βούλομαι·  
τοῖς σοφοῖς μὲν, τῶν σοφῶν μεμνημένοις κρίνειν  
ἐμέ· 1155  
τοῖς γελῶσι δ' ἡδέως, διὰ τὸν γέλων κρίνειν ἐμέ·  
σχεδὸν ἅπαντας οὖν κελεύω δηλαδὴ κρίνειν ἐμέ.  
μηδὲ τὸν κλῆρον γενέσθαι μηδὲν ἡμῶν αἴτιον,

<sup>a</sup> The Chorus seem to take the maid's words as a sarcasm; but she may mean that Blepyrus's joys are still to come.

THE ECCLESIAZUSAE, 1131-1158

What greater bliss than yours, who, out of more  
Than thrice ten thousand citizens, alone,  
Have managed, you alone, to get no dinner ?  
You tell of a happy man, and no mistake.<sup>a</sup>

CH.

MAID. Hi ! Hi ! where now ?

BL.

I'm off to join the dinner.

MAID. And much the last of all, by Aphrodite.

Well, well, my mistress bade me take you, sir,  
You and these little girls and bring you thither.  
Aye, and there's store of Chian wine remaining,  
And other dainties too ; so don't delay.

And all the audience who are well disposed,  
And every judge who looks not otherwards,  
Come on with us ; we'll freely give you all.

BL

Nay, no exceptions ; open wide your mouth,  
Invite them all in free and generous style,  
Boy, stripling, grandsire ; yea, announce that all  
Shall find a table all prepared and spread  
For their enjoyment, in—their own sweet homes.  
But I ! I'll hurry off to join the feast,  
And here at least I've got a torch all handy.

CH.

Then why so long keep lingering here, nor take  
These little ladies down ? And as you go,  
I'll sing a song, a Lay of Lay-the-dinner.  
But first, a slight suggestion to the judges.  
Let the wise and philosophic

choose me for my wisdom's sake,  
Those who joy in mirth and laughter

choose me for the jests I make ;  
Then with hardly an exception

every vote I'm bound to win.

# ARISTOPHANES

ὅτι προεἶληχ'· ἀλλ' ἅπαντα ταῦτα χρὴ μεμνημένους  
 μὴ ᾖ ποιεῖν, ἀλλὰ κρίνειν τοὺς χοροὺς ὀρθῶς αἰεί, 1160  
 μηδὲ ταῖς κακαῖς ἐταίραις τὸν τρόπον προσεικέναι,  
 αἱ μόνον μνήμην ἔχουσι τῶν τελευταίων αἰεί.  
 ὦ ὦ ὦρα δή,  
 ὦ φίλοι γυναικες, εἴπερ μέλλομεν τὸ χρήμα δρᾶν,  
 ἐπὶ τὸ δεῖπνον ὑπανακινεῖν. Κρητικῶς οὖν τῷ πόδε 1165  
 καὶ σὺ κίνει.

ΒΛ. τοῦτο δρῶ.

ΧΘ. καὶ τάσδε νῦν λαγαρὰς  
 τοῖν σκελίσκοιν τὸν ῥυθμόν. τάχα γὰρ ἔπεισι  
 λοπαδοτεμαχοσελαχογαλεο-  
 κρανιολεψανοδριμυποτριμματο- 1170  
 σιλφιοπαραοιμελιτοκατακε-  
 χυμενοκιχλεπικοσσυφοφαττοπε-  
 ριστεραλεκτρυονοπτεκεφαλλιο-  
 κιγκλοπελειολαγωοσιραιοβα-  
 φητραγανοπτερύγων. σὺ δὲ ταῦτ' ἀκρο- 1175  
 ασάμενος [ταχὺ καὶ] ταχέως λαβὲ τρύβλιον.  
 εἴτα λαβὼν κόνισαι  
 λέκιθον, ἵν' ἐπιδειπνῇς.

THE ECCLESIAZUSAE, 1159-1178

Let it nothing tell against me,  
   that my play must first begin ;  
 See that, through the afterpieces,  
   back to me your memory strays ;  
 Keep your oaths, and well and truly  
   judge between the rival plays.  
 Be not like the wanton women,  
   never mindful of the past,  
 Always for the new admirer,  
   always fondest of the last.  
                     Now 'tis time, 'tis time, 'tis time,  
 Sisters dear, 'tis time for certain,  
   if we mean the thing to do,  
 To the public feast to hasten.  
   Therefore foot it neatly, you,  
             First throw up your right leg, so,  
             Then the left, and away to go,  
             Cretan measure.

BL.

CH.

  Ayc, with pleasure.  
 Now must the spindleshanks, lanky and lean,  
 Trip to the banquet, for soon will, I ween,  
 High on the table be smoking a dish  
 Brimming with game and with fowl and with fish,  
             All sorts of good things.  
 Plattero-filleto-mulleto-turboto-  
 -Cranio-morselo-pickleo-acido-  
 -Silphio-honeyo-pouredonthe-topothe-  
 -Ouzelo-throstleo-cushato-culvero-  
 -Cutleto-roastingo-marrowo-dipperro-  
 -Leveret-syrupo-gibleto-wings.  
 So now ye have heard these tidings true,  
 Lay hold of a plate and an omelette too,  
 And scurry away at your topmost speed,  
 And so you will have whereon to feed.



# ARISTOPHANES

ΒΛ. ἀλλὰ λαιμάττουσί που.

ΧΟ. αἶρεσθ' ἄνω, ἰαί, εὐαί.

δειπνήσομεν, εὐοῖ, εὐαί,

εὐαί, ὥς ἐπὶ νίκη·

εὐαί, εὐαί, εὐαί, εὐαί.

1180

## THE ECCLESIAZUSAE, 1179-1182

- BL. They're guzzling already, I know, I know.  
CH. Then up with your feet and away to go.  
Off, off to the supper we'll run.  
With a whoop for the prize, hurrah, hurrah,  
With a whoop for the prize, hurrah, hurrah,  
Whoop, whoop, for the victory won !



# THE PLUTUS



## INTRODUCTION

At the time when this play was exhibited, Athens had made a remarkable recovery from her defeat. Under the leadership of Conon, she had made head against Sparta, and she had already a considerable fleet. Doubtless the Persian gold which Conon had brought was the beginning of her recovery ; but the Athenians must have made great sacrifices themselves. " And very welcome to the whole audience must have been the restoration of Wealth, at the close of the Comedy, to his long-deserted home in the Athenian Treasury." <sup>a</sup>

Aristophanes had produced a *Plutus* in 408 B.C. ; but it probably had " an entirely different plot carried out in an entirely different manner." <sup>b</sup> The present Comedy was exhibited in the spring of 388. It was the last which he brought out in his own name ; but " there seems every reason to believe that he afterwards revised it, and exhibited the revised edition in the name of his son Araros." <sup>c</sup> There was no third *Plutus*, but only a double representation of the second, revised and touched up. The allusions imply the same general situation in politics as those of the *Ecclesiazusae*.

" Everywhere in the play before us we find tokens of the change which is passing over Athenian

<sup>a</sup> Rogers, Introduction, p. vii.

<sup>b</sup> *Ib.*

<sup>c</sup> *Ib.* p. viii.

## ARISTOPHANES

Comedy. The stately Parabasis is gone ; the beautiful lyrics which elevated the whole performance into a higher and purer atmosphere have altogether disappeared ; the great historical personages, literary and political, the poets, the philosophers, the demagogues, the generals, who moved through the earlier scenes of the Aristophanic drama, have faded not only from his own satire, but almost from the very recollection of his audience : we are no longer amidst the pomp and glory, the boundless activities of Imperial Athens with her Imperial instincts and her splendid ambitions ; comedy has become social instead of political ; the performers might almost be treading, so to say, the boards of some provincial theatre.”<sup>a</sup>

The idea on which the play turns is that ancient problem, Why do the ungodly prosper, while the righteous are needy and poor ? The question is answered with a jest : it must be that Wealth is blind. He is restored to sight, and the tables are turned. The scenes described as taking place in the sanctuary of Asclepius are close enough to the facts, if rather farcical. We know a good deal about what happened at the great shrine in Epidaurus ; there are important remains—the temple, the dormitory, a Rotunda, a stadium, a great theatre, and various shrines ; above all, a long series of inscriptions describing the cures, which often illustrate the play, as when serpents come out of their holes and lick the patient’s sores. At Cos also the remains of a temple and precinct of Asclepius have been found ; and the Fourth Mime of Herondas describes a scene in that place.

<sup>a</sup> Rogers, Introduction, p. xiv.

## ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΚΑΡΙΩΝ

ΧΡΕΜΤΛΟΣ

ΠΑΟΤΤΟΣ

ΧΟΡΟΣ ΓΕΩΡΓΩΝ

ΒΛΕΨΙΔΗΜΟΣ

ΠΕΝΙΑ

ΓΤΝΗ ΧΡΕΜΤΛΟΥ

ΔΙΚΑΙΟΣ ΑΝΗΡ

ΣΥΚΟΦΑΝΤΗΣ

ΓΡΑΤΣ

ΝΕΑΝΙΑΣ

ΕΡΜΗΣ

ΙΕΡΕΤΣ ΔΙΟΣ



# ΠΛΟΥΤΟΣ

ΚΑΡΙΩΝ. Ὡς ἀργαλέον πρᾶγμ' ἐστίν, ὦ Ζεῦ καὶ θεοί,  
 δοῦλον γενέσθαι παραφρονούντος δεσπότης.  
 ἦν γὰρ τὰ βέλτισθ' ὁ θεράπων λέξας τύχη,  
 δόξῃ δὲ μὴ δρᾶν ταῦτα τῷ κεκτημένῳ,  
 μετέχειν ἀνάγκη τὸν θεράποντα τῶν κακῶν. 5  
 τοῦ σώματος γὰρ οὐκ ἔῃ τὸν κύριον  
 κρατεῖν ὁ δαίμων, ἀλλὰ τὸν ἐωνημένον.  
 καὶ ταῦτα μὲν δὴ ταῦτα. τῷ δὲ Λοξία,  
 ὃς θεσπιωδεῖ τρίποδος ἐκ χρυσηλάτου,  
 μέμψιν δικαίαν μέμφομαι ταύτην, ὅτι 10  
 ἰατρὸς ὢν καὶ μάντις, ὥς φασιν, σοφός,  
 μελαγχολῶντ' ἀπέπεμψέ μου τὸν δεσπότην,  
 ὅστις ἀκολουθεῖ κυτόπιν ἀνθρώπου τυφλοῦ,  
 τοῦναντίον δρῶν ἢ προσήκ' αὐτῷ ποιεῖν.  
 οἱ γὰρ βλέποντες τοῖς τυφλοῖς ἡγοούμεθα· 15  
 οὗτος δ' ἀκολουθεῖ, καὶ με προσβιάζεται,  
 καὶ ταῦτ' ἀποκρινομένῳ τὸ παράπαν οὐδὲ γρῦ.  
 ἐγὼ μὲν οὖν οὐκ ἔσθ' ὅπως σιγήσομαι,  
 ἦν μὴ φράσης ὃ τι τῷδ' ἀκολουθοῦμέν ποτε,  
 ὦ δέσποτ', ἀλλὰ σοι παρέξω πράγματα. 20  
 οὐ γάρ με τυπτήσεις στέφανον ἔχοντά γε.

<sup>a</sup> Scene : a street in Athens with the house of Uchronylus in the background. Groping along in front is a blind man of sordid

## THE PLUTUS<sup>a</sup>

MARIO. How hard it is, O Zeus and all ye Gods,  
To be the slave of a demented master !  
For though the servant give the best advice,  
Yet if his owner otherwise decide,  
The servant needs must share the ill results.  
For a man's body, such is fate, belongs  
Not to himself, but to whoc'er has bought it.  
So much for that. But now with Loxias,  
Who from his golden tripod chants his high  
Oracular strains, I've got a bone to pick.  
A wise Physician-seer they call him, yet  
He has sent my master off so moody-mad,  
That now he's following a poor blind old man,  
Just the reverse of what he ought to do.  
For we who see should go *before* the blind,  
But he goes *after* (and constrains me too)  
One who won't answer even with a gr-r-r.  
I won't keep silence, master, no I won't,  
Unless you tell me why you're following *him*.  
I'll plague you, Sir ; I know you won't chastise me  
So long as I've this sacred chaplet on.<sup>b</sup>

*appearance, followed by Chremylus, an elderly citizen, and a slave, Cario, wearing wreaths of bay.*

<sup>b</sup> So long as he wore this symbol he was inviolate. He would "smart the more," if this slight protection were removed.

# ARISTOPHANES

- ΧΡΕΜ. μὰ Δί', ἀλλ' ἀφελὼν τὸν στέφανον, ἦν λυπῆς τί με,  
ἵνα μάλλον ἀλγῆς.
- ΚΑ. λῆρος· οὐ γὰρ παύσομαι  
πρὶν ἂν φράσης μοι τίς ποτ' ἐστὶν οὐτοσί·  
εὖνους γὰρ ὦν σοι πυνθάνομαι πάνυ σφόδρα. 25
- ΧΡ. ἀλλ' οὐ σε κρύψω· τῶν ἐμῶν γὰρ οἰκετῶν  
πιστότατον ἡγοῦμαί σε καὶ κλεπτίστατον.  
ἐγὼ θεοσεβῆς καὶ δίκαιος ὦν ἀνὴρ  
κακῶς ἔπραττον καὶ πένης ἦν.
- ΚΑ. οἷδά τοι.
- ΧΡ. ἕτεροι δ' ἐπλούτουν, ἱερόσυλοι, ῥήτορες 30  
καὶ συκοφάνται καὶ πονηροί.
- ΚΑ. πείθομαι.
- ΧΡ. ἐπερησόμενος οὖν ὥχόμην πρὸς τὸν θεόν,  
τὸν ἐμὸν μὲν αὐτοῦ τοῦ ταλαιπώρου σχεδὸν  
ἤδη νομίζων ἐκτετοξεῦσθαι βίον,  
τὸν δ' υἱόν, ὅσπερ ὦν μόνος μοι τυγχάνει, 35  
πενσόμενος εἰ χρή μεταβαλόντα τοὺς τρόπους  
εἶναι πανοῦργον, ἄδικον, ὑγιᾶς μὴδὲ ἓν,  
ὥς τῷ βίῳ τοῦτ' αὐτὸ νομίσας συμφέρειν.
- ΚΑ. τί δῆτα Φοῖβος ἔλακεν ἐκ τῶν στεμμάτων;
- ΧΡ. πεύσει. σαφῶς γὰρ ὁ θεὸς εἶπέ μοι τοδί· 40  
ὅτῳ ξυναντήσαιμι πρῶτον ἐξιὼν,  
ἐκέλευε τούτου μὴ μεθίεσθαι μ' ἔτι,  
πεῖθαι δ' ἐμαυτῷ ξυνακολουθεῖν οἴκαδε.
- ΚΑ. καὶ τῷ ξυναντᾶς δῆτα πρώτῳ;
- ΧΡ. τουτῷ.
- ΚΑ. εἴτ' οὐ ξυνιεῖς τὴν ἐπίνοιαν τοῦ θεοῦ, 45  
φράζουσαν ὧ σκαιότατέ σοι σαφέστατα  
ἀσκεῖν τὸν υἱὸν τὸν ἐπιχώριον τρόπον;

<sup>a</sup> "There is probably a play on the words βίος, life, and βίς, a bow; *E.* 563": R.

# THE PLUTUS, 22-47

CHREMYLUS. I'll pluck it off, that you may smart the more,  
If you keep bothering.

CA. Humbug! I won't stop  
Until you have told me who the fellow is.  
You know I ask it out of love for you.

CHR. I'll tell you, for of all my servants you  
I count the truest and most constant—thief.  
—I've been a virtuous and religious man  
Yet always poor and luckless.

CA. So you have.

CHR. While Temple-breakers, orators, informers,  
And knaves grow rich and prosper.

CA. So they do.

CHR. So then I went to question of the God—  
Not for myself, the quiver of my life  
Is well-nigh emptied of its arrows now,—<sup>a</sup>  
But for my son, my only son, to ask  
If, changing all his habits, he should turn  
A rogue, dishonest, rotten to the core.  
For such as they, methinks, succeed the best.

CA. And what droned <sup>b</sup> Phoebus from his wreaths of bay?

CHR. He told me plainly that with whomsoe'er  
I first forgathered as I left the shrine,  
Of him I never should leave go again,  
But win him back, in friendship, to my home.<sup>c</sup>

CA. With whom then did you first forgather?

CHR. Him.

CA. And can't you see the meaning of the God,  
You ignoramus, who so plainly tells you  
Your son should follow the prevailing fashion?

<sup>b</sup> " 'Shrilled' or 'shrieked' would be more accurate": R. The tripods and the priestess were wreathed with bay: Schol.

<sup>c</sup> Possibly a reference to Eur. *Ion*, 534-6, where Apollo tells Xuthus that the first person he meets will be his own son.

# ARISTOPHANES

ΧΡ. τῷ τούτο κρίνεις;

ΚΑ. δῆλον ὅτι καὶ τυφλῷ  
γινῶναι δοκεῖ τοῦθ', ὡς σφόδρ' ἐστὶ συμφέρον  
τὸ μηδὲν ἀσκεῖν ὑγιᾶς ἐν τῷ νῦν βίῳ. 50

ΧΡ. οὐκ ἔσθ' ὅπως ὁ χρησμὸς εἰς τοῦτο ῥέπει,  
ἀλλ' εἰς ἕτερόν τι μεῖζον. ἦν δ' ἡμῖν φράση  
ὅστις ποτ' ἐστὶν οὐτοσί καὶ τοῦ χάριν  
καὶ τοῦ δεόμενος ἦλθε μετὰ νῶν ἐνθαδί,  
πυθοίμεθ' ἂν τὸν χρησμὸν ἡμῶν ὃ τι νοεῖ. 55

ΚΑ. ἄγε δῆ, σὺ πότερον σαυτὸν ὅστις εἰ φράσεις,  
ἢ τὰπὶ τούτοις δρῶ; λέγειν χρὴ ταχύ πάνυ.

ΠΛΟΥΤΟΣ. ἐγὼ μὲν οἰμώζειν λέγω σοι.

ΚΑ. μανθάνεις  
ὅς φησιν εἶναι;

ΧΡ. σοὶ λέγει τοῦτ', οὐκ ἔμοι.  
σκαίῳς γὰρ αὐτοῦ καὶ χαλεπῳς ἐκπυνθάνει. 60  
ἀλλ' εἴ τι χαίρεις ἀνδρὸς εὐόρκου τρόποις,  
ἔμοι φράσον.

ΠΛ. κλάειν ἔγωγέ σοι λέγω.

ΚΑ. δέχου τὸν ἄνδρα καὶ τὸν ὄρνιν τοῦ θεοῦ.

ΧΡ. οὐ τοι μὰ τὴν Δήμητρα χαιρήσεις ἔτι,  
εἰ μὴ φράσεις γάρ, ἀπὸ σ' ὁλῶ κακὸν κακῳς. 65

ΠΛ. ὦ τᾶν, ἀπαλλάχθητον ἀπ' ἐμοῦ.

ΧΡ. πῶμαλα;

ΚΑ. καὶ μὴν ὃ λέγω βέλτιστόν ἐστι, δέσποτα·  
ἀπολῶ τὸν ἄνθρωπον κάκιστα τουτονί.  
ἀναθεῖς γὰρ ἐπὶ κρημνόν τιν' αὐτὸν καταλιπὼν  
ἄπειμ', ἵν' ἐκεῖθεν ἐκτραχηλισθῇ πεσών. 70

ΧΡ. ἀλλ' αἶρε ταχέως.

ΠΛ. μηδαμῳς.

ΧΡ. οὐκουν ἐρεῖς;

ΠΛ. ἀλλ' ἦν πύθησθέ μ' ὅστις εἴμ', εἶ οἶδ' ὅτι

# THE PLUTUS, 48-72

CHR. Why think you that ?

CA. He means that even the blind  
Can see 'tis better for our present life  
To be a rascal, rotten to the core.

CHIR. 'Tis not that way the oracle inclines,  
It cannot be. 'Tis something more than that.  
Now if this fellow told us who he is,  
And why and wherefore he has come here now,  
We'd soon discover what the God intended.

CA. (*to Wealth*) Hallo, you sirrah, tell me who you are,  
Or take the consequence ! Out with it, quick !

WEALTH. Go and be hanged !

CA. O master, did you hear  
The name he gave ?

CHR. 'Twas meant for you, not me.  
You ask in such a rude and vulgar way.  
(*to Wealth*) Friend, if you love an honest gentleman,  
Tell *me* your name.

WE. Get out, you vagabond !

CA. O ! O ! Accept the omen, and the man.<sup>a</sup>

CHIR. O, by Demeter, you shall smart for this.  
Answer this instant or you die the death.

WE. Men, men, depart and leave me.

CHIR. Wouldn't you like it ?

CA. O master, what I say is far the best :  
I'll make him die a miserable death.  
I'll set him on some precipice, and leave him,  
So then he'll topple down and break his neck.

CHR. Up with him !

WE. O pray don't.

CHIR. Do you mean to answer ?

WE. And if I do, I'm absolutely sure

<sup>a</sup> Take the man for your friend, and the omen (*δρμιν* means the *φωνήν*, the man's words) as applicable to yourself.

# ARISTOPHANES

- ἡ κακὸν τί μ' ἐργάσεσθε κοῦκ ἀφήσεται.
- ΧΡ. νῆ τοὺς θεοὺς ἡμεῖς γ', ἐὰν βούλῃ γε σύ.
- ΠΛ. μέθεσθέ νῦν μου πρῶτον.
- ΧΡ. ἦν, μεθίεμεν. 75
- ΠΛ. ἀκούετον δῆ. δεῖ γὰρ ὡς ἔοικέ με  
λέγειν ἃ κρύπτειν ἦν παρεσκευασμένος.  
ἐγὼ γάρ εἰμι Πλούτος.
- ΧΡ. ὦ μιαινώτατε  
ἀνδρῶν ἀπάντων, εἴτ' ἐσίγας Πλούτος ὦν;
- ΚΑ. σὺ Πλούτος, οὕτως ἀθλίως διακείμενος;
- ΧΡ. ὦ Φοῖβ' Ἀπολλὸν καὶ θεοὶ καὶ δαίμονες  
καὶ Ζεῦ, τί φῆς; ἐκείνος ὄντως εἰ σύ;
- ΠΛ. ναί.
- ΧΡ. ἐκείνος αὐτός;
- ΠΛ. αὐτότατος.
- ΧΡ. πόθεν οὖν, φράσον,  
αὐχμῶν βαδίζεις;
- ΠΛ. ἐκ Πατροκλέους ἔρχομαι,  
ὃς οὐκ ἐλούσατ' ἐξ ὅτου περ ἐγένετο. 85
- ΧΡ. τουτὶ δὲ τὸ κακὸν πῶς ἔπαθες; κάτειπέ μοι.
- ΠΛ. ὁ Ζεὺς με ταῦτ' ἔδρασεν ἀνθρώποις φθονῶν.  
ἐγὼ γὰρ ὦν μειράκιον ἠπείλησ' ὅτι  
ὥς τοὺς δικαίους καὶ σοφοὺς καὶ κοσμίους  
μόνους βαδιοίμην· ὁ δέ μ' ἐποίησεν τυφλόν,  
ἵνα μὴ διαγιγνώσκοιμι τούτων μηδένα. 90  
οὕτως ἐκείνος τοῖσι χρηστοῖσι φθονεῖ.
- ΧΡ. καὶ μὴν διὰ τοὺς χρηστοὺς γε τιμᾶται μόνους  
καὶ τοὺς δικαίους.
- ΠΛ. ὁμολογῶ σοι.
- ΧΡ. φέρε, τί οὖν;  
εἰ πάλιν ἀναβλέψειας ὥσπερ καὶ πρὸ τοῦ,  
φεύγοις ἂν ἤδη τοὺς πονηροὺς; 95

## THE PLUTUS, 73-96

- You'll treat me ill : you'll never let me go.
- CHR. I vow we will, at least if you desire it.
- WE. Then first unhand me.
- CHR. There, we both unhand you.
- WE. Then listen, both : for I, it seems, must needs  
Reveal the secret I proposed to keep.  
Know then, I'm Wealth !
- CHR. You most abominable  
Of all mankind, you, Wealth, and keep it snug !
- CA. You, Wealth, in such a miserable plight !
- CHR. O King Apollo ! O ye Gods and daemons !  
O Zeus ! what mean you ? are you really HE ?
- WE. I am.
- CHR. Himself ?
- WE. His own self's self.
- CHR. Whence come you  
So grimed with dirt ?
- WE. From Patrocles's <sup>a</sup> house,  
A man who never washed in all his life.
- CHR. And this, your sad affliction, how came this ?
- WE. 'Twas Zeus that caused it, jealous of mankind.  
For, when a little chap, I used to brag  
I'd visit none except the wise and good  
And orderly ; he therefore made me blind,  
That I might ne'er distinguish which was which,  
So jealous is he always of the good !
- CHR. And yet 'tis only from the just and good  
His worship comes.
- WE. I grant you that.
- CHR. Then tell me,  
If you could see again as once you could,  
Would you avoid the wicked ?

<sup>a</sup> " Some sordid miser of the day " : R.



# ARISTOPHANES

- ΠΛ. φήμ' ἐγώ.  
 ΧΡ. ὥς τοὺς δικαίους δ' ἂν βαδίζεις;  
 ΠΛ. πάνυ μὲν οὖν·  
 πολλοῦ γὰρ αὐτοὺς οὐχ ἑώρακά πω χρόνου.  
 ΧΡ. καὶ θαυμά γ' οὐδέν· οὐδ' ἐγὼ γὰρ ὁ βλέπων.  
 ΠΛ. ἄφετόν με νῦν. ἴστον γὰρ ἤδη τάπ' ἐμοῦ. 100  
 ΧΡ. μὰ Δί', ἀλλὰ πολλῶ μᾶλλον ἐξόμεσθά σου.  
 ΠΛ. οὐκ ἠγόρευον ὅτι παρέξειν πράγματα  
 ἐμέλλετόν μοι;  
 ΧΡ. καὶ σύ γ', ἀντιβολῶ, πιθοῦ,  
 καὶ μή μ' ἀπολίπης· οὐ γὰρ εὐρήσεις ἐμοῦ  
 ζητῶν ἔτ' ἄνδρα τοὺς τρόπους βελτίονα. 105  
 ΚΑ. μὰ τὸν Δί'· οὐ γὰρ ἔστιν ἄλλος πλὴν ἐγώ.  
 ΠΛ. ταυτὶ λέγουσι πάντες· ἥνίκ' ἂν δέ μου  
 τύχῃσ' ἀληθῶς καὶ γένωνται πλούσιοι,  
 ἀτεχνῶς ὑπερβάλλουσι τῇ μοχθηρίᾳ.  
 ΧΡ. ἔχει μὲν οὕτως, εἰσὶ δ' οὐ πάντες κακοί. 110  
 ΠΛ. μὰ Δί', ἀλλ' ἀπαξάπαντες.  
 ΚΑ. οἰμῶξει μακρά.  
 ΧΡ. σοὶ δ' ὥς ἂν εἰδῆς ὅσα, παρ' ἡμῶν ἦν μένης,  
 γενήσεται ἀγαθὰ, πρόσεχε τὸν νοῦν, ἵνα πύθῃ.  
 οἶμαι γάρ, οἶμαι, σὺν θεῷ δ' εἰρήσεται,  
 ταύτης ἀπαλλάξειν σε τῆς ὀφθαλμίας, 115  
 βλέψαι ποιήσας.  
 ΠΛ. μηδαμῶς τοῦτ' ἐργάσῃ.  
 οὐ βούλομαι γὰρ πάλιν ἀναβλέψαι.  
 ΧΡ. τί φήεις;  
 ΚΑ. ἄνθρωπος οὗτός ἐστιν ἄθλιος φύσει.  
 ΠΛ. ὁ Ζεὺς μὲν οὖν οἶδ' ὥς τὰ τούτων μῶρ', ἔμ', εἰ  
 πύθουτ', ἂν ἐπιτρέψειε.  
 ΧΡ. νῦν δ' οὐ τοῦτο δρᾷ, 120  
 ὅστις σε προσπταίοντα περινοστεῖν ἐᾷ;

# THE PLUTUS, 96-121

- WE Yes, I would.
- CHR. And visit all the good ?
- WE. Yes ; more by token  
I have not seen the good for many a day.
- CHR. No more have I, although I've got my eyes.<sup>a</sup>
- WE. Come, let me go ; you know my story now.
- CHR. And therefore, truly, hold we on the more.
- WE. I told you so : you vowed you'd let me go.  
I knew you wouldn't.
- CHR. O be guided, pray,  
And don't desert me. Search where'er you will  
You'll never find a better man than I.
- CA. No more there is, by Zeus—except myself.
- WE. They all say that ; but when in sober earnest  
They find they've got me, and are wealthy men,  
They place no limit on their evil ways.
- CHR. Too true ! And yet not every one is bad.
- WE. Yes, every single one.
- CA. (*aside*) You'll smart for that.
- CHR. Nay, nay, but hear what benefits you'll get  
If you're persuaded to abide with us.  
For well I trust,—I trust, with God to aid,<sup>b</sup>  
That I shall rid you of this eye-disease,  
And make you see.
- WE. For mercy's sake, forbear.  
I do not wish to see again.
- CHR. Eh ? what ?
- CA. O why, the man's a born unfortunate !
- WE. Let Zeus but hear their follies, and I know  
He'll pay me out.
- CHR. And doesn't he do that now ;  
Letting you wander stumbling through the world ?

<sup>a</sup> He scans the audience as he says this.

<sup>b</sup> οὐδ' θ. δ' εἰς, probably from Eur. *Medea*, 625.

# ARISTOPHANES

- ΠΛ. οὐκ οἶδ'· ἐγὼ δ' ἐκείνον ὀρρωδῶ πάννυ.  
 ΧΡ. ἄληθες, ὦ δειλότατε πάντων δαιμόνων;  
 οἷε γὰρ εἶναι τὴν Διὸς τυραννίδα  
 καὶ τοὺς κεραυνοὺς ἀξίους τριωβόλου, 125  
 ἐὰν ἀναβλέψῃς σὺ καὶ μικρὸν χρόνον;  
 ΠΛ. ἦ, μὴ λέγ', ὦ πόνηρε, ταῦτ'.  
 ΧΡ. ἔχ' ἥσυχος.  
 ἐγὼ γὰρ ἀποδείξω σε τοῦ Διὸς πολὺ  
 μείζον δυνάμενον.  
 ΠΛ. ἐμέ σύ;  
 ΧΡ. νῆ τὸν οὐρανόν.  
 αὐτίκα γὰρ ἄρχει διὰ τί ὁ Ζεὺς τῶν θεῶν; 130  
 ΚΑ. διὰ τὰργύριον· πλείστον γάρ ἐστ' αὐτῷ.  
 ΧΡ. φέρε,  
 τίς οὖν ὁ παρέχων ἐστὶν αὐτῷ τοῦτ';  
 ΚΑ. οἶδ'.  
 ΧΡ. θύουσι δ' αὐτῷ διὰ τίν'; οὐ διὰ τουτονί;  
 ΚΑ. καὶ νῆ Δί' εὐχονται γέ πλουτεῖν ἄντικρυς.  
 ΧΡ. οὐκ οὖν ὅδ' ἐστὶν αἴτιος, καὶ ῥαδίως 135  
 παύσειεν, εἰ βούλοιτο, ταῦτ' ἄν;  
 ΠΛ. ὅτι τί δή;  
 ΧΡ. ὅτι οὐδ' ἂν εἰς θύσειεν ἀνθρώπων ἔτι,  
 οὐ βούν' ἄν, οὐχὶ ψαιστόν, οὐκ ἄλλ' οὐδὲ ἔν,  
 μὴ βουλομένου σοῦ.  
 ΠΛ. πῶς;  
 ΧΡ. ὅπως; οὐκ ἔσθ' ὅπως  
 ὠνήσεται δήπουθεν, ἣν σὺ μὴ παρὼν  
 αὐτὸς διδῶς τὰργύριον, ὥστε τοῦ Διὸς  
 τὴν δύναμιν, ἣν λυπῇ τι, καταλύσεις μόνος. 140  
 ΠΛ. τί λέγεις; δι' ἐμέ θύουσιν αὐτῷ;  
 ΧΡ. φήμ' ἐγώ.  
 καὶ νῆ Δί' εἴ τί γ' ἔστι λαμπρόν καὶ καλόν

# THE PLUTUS, 122-144

WE. Eh, but I'm horribly afraid of Zeus !

CHR. Aye, say you so, you cowardliest God alive ?  
What ! do you think the imperial power of Zeus  
And all his thunderbolts were worth one farthing,  
Could you but see, for ever so short a time ?

WE. Ah, don't say that, you wretches !

CHR. Don't be frightened !  
I'll prove that you're far stronger, mightier far  
Than Zeus.

WE. You'll prove that *I* am ?

CHR. Easily.  
Come, what makes Zeus the Ruler of the Gods ?

CA. His silver. He's the wealthiest of them.

CHR. Well,  
Who gives him all his riches ?

CA. Our friend here.

CHR. And for whose sake do mortals sacrifice  
To Zeus ?

CA. For *his* : and pray straight out for wealth.

CHR. 'Tis all his doing : and 'tis he can quickly  
Undo it if he will.

WE. How mean you that ?

CHR. I mean that nevermore will mortal man  
Bring ox, or cake, or any sacrifice,  
If such thy will.

WE. How so ?

CHR. How can he buy  
A gift to offer, if thy power deny  
The needful silver ? Single-handed, thou,  
If Zeus prove troublesome, canst crush his power.

WE. Men sacrifice to Zeus for *me* ?

CHR. They do.  
And whatsoever in the world is bright,

# ARISTOPHANES

- ἢ χάριεν ἀνθρώποισι, διὰ σέ γίνεται. 145  
 ἅπαντα τῷ πλουτεῖν γάρ ἐσθ' ὑπήκοα.
- ΚΑ. ἔγωγέ τοι διὰ μικρὸν ἀργυρίδιον  
 δούλος γεγένημαι, διὰ τὸ μὴ πλουτεῖν ἴσως.
- ΧΡ. καὶ τὰς γ' ἑταίρας φασὶ τὰς Κορινθίας,  
 ὅταν μὲν αὐτάς τις πένης πειρῶν τύχη, 150  
 οὐδὲ προσέχειν τὸν νοῦν, ἂν δὲ πλούσιος,  
 τὸν πρωκτὸν αὐτὰς εὐθύς ἐς τοῦτον τρέπειν.
- ΚΑ. καὶ τοὺς γε παῖδᾶς φασὶ ταῦτ' οὗτο δρᾶν,  
 οὐ τῶν ἐραστῶν ἀλλὰ τ' ἀργυρίου χάριν.
- ΧΡ. οὐ τοὺς γε χρηστούς, ἀλλὰ τοὺς πόρνους· ἐπεὶ 155  
 αἰτοῦσιν οὐκ ἀργύριον οἱ χρηστοί.
- ΚΑ. τί δαί;
- ΧΡ. ὁ μὲν ἵππον ἀγαθόν, ὁ δὲ κύνας θηρευτικούς.
- ΚΑ. αἰσχυνόμενοι γὰρ ἀργύριον αἰτεῖν ἴσως  
 ὀνόματι περιπέττουσι τὴν μοχθηρίαν.
- ΧΡ. τέχναι δὲ πᾶσαι διὰ σέ καὶ σοφίσματα 160  
 ἐν τοῖσιν ἀνθρώποισιν ἐσθ' εὐρημένα.  
 ὁ μὲν γὰρ αὐτῶν σκυτοτομεῖ καθήμενος,  
 ἕτερος δὲ χαλκεύει τις, ὁ δὲ τεκταίνεται.  
 ὁ δὲ χρυσοχοεῖ γε, χρυσίον παρὰ σοῦ λαβών.
- ΚΑ. ὁ δὲ λωποδυτεῖ γε κῆ Δί', ὁ δὲ τοιχωρυχεῖ. 165
- ΧΡ. ὁ δὲ γναφεύει γ', ὁ δὲ γε πλύνει κώδια,  
 ὁ δὲ βурсοδεψεῖ γ', ὁ δὲ γε πωλεῖ κρόμμνα,  
 ὁ δ' ἄλους γε μοιχὸς διὰ σέ που παρατίλλεται.
- ΠΛ. οἷμοι τάλας, ταυτί μ' ἐλάνθανεν πάλαι.
- ΧΡ. μέγας δὲ βασιλεὺς οὐχὶ διὰ τοῦτον κομᾷ; 170  
 ἐκκλησία δ' οὐχὶ διὰ τοῦτον γίνεται;  
 τί δέ; τὰς τριήρεις οὐ σὺ πληροῖς; εἰπέ μοι.

<sup>a</sup> An adulterer "caught" (ἄλους) by the husband might be put to death, and R. explains that the husband here is bribed to content himself with the minor punishment of depilation (οὕτω γὰρ 376

# THE PLUTUS, 145-172

- And fair, and graceful, all is done for thee.  
For every mortal thing subserves to Wealth.
- CA. Hence for a little filthy lucre I'm  
A slave, forsooth, because I've got no wealth.
- CHR. And those Corinthian huzzies, so they say,  
If he who sues them for their love is poor,  
Turn up their noses at the man ; but grant  
A wealthy suitor more than he desires.
- CA. So too the boy-loves ; just to get some money,  
And not at all because they love their lovers.
- CHR. Those are the baser, not the nobler sort,  
These never ask for money.
- CA. No ? what then ?
- CHR. O one a hunter, one a pack of hounds.
- CA. Ah, they're ashamed, I warrant, of their vice,  
And seek to crust it over with a name.
- CHR. And every art existing in the world,  
And every craft, was for thy sake invented.  
For thee one sits and cobbles all the day,  
One works in bronze, another works in wood,  
One fuses gold—the gold derived from thee—
- CA. One plies the footpad's, one the burglar's trade,
- CHR. One is a fuller, one a sheepskin-washer,  
One is a tanner, one an onion-seller,  
Through thee the nabbed adulterer gets off plucked.<sup>a</sup>
- WE. O, and all this I never knew before !
- CHR. Aye, 'tis on him the Great King plumes himself ;  
And our Assemblies all are held for him ;<sup>b</sup>  
Dost thou not man our triremes ? Answer that.

τοὺς ἀλόντας μοιχοὺς ἥκιζον : Schol. on C. 1083). But more probably *παραιλλεται* is used here metaphorically ; the man is "plucked" of his money.

<sup>b</sup> The Assembly had been neglected after the Peloponnesian War ; but when the fee was raised to three obols the meetings became crowded.

# ARISTOPHANES

	τὸ δ' ἐν Κορίνθῳ ξενικὸν οὐχ οὗτος τρέφει; ὁ Πάμφιλος δ' οὐχὶ διὰ τοῦτον κλαύσεται;	
KA.	ὁ βελονοπώλης δ' οὐχὶ μετὰ τοῦ Παμφίλου; Ἀγύρριος δ' οὐχὶ διὰ τοῦτον πέρδεται;	175
XP.	Φιλέσιος δ' οὐχ ἔνεκα σοῦ μύθους λέγει; ἡ ξυμμαχία δ' οὐ διὰ σέ τοις Αἰγυπτίοις; ἐρᾷ δὲ Λαῖς οὐ διὰ σέ Φιλωνίδου;	
KA.	ὁ Τιμοθέου δὲ πύργος	
XP.	ἐμπέσοι γέ σοι. τὰ δὲ πράγματ' οὐχὶ διὰ σέ πάντα πράττεται; μονώτατος γὰρ εἶ σὺ πάντων αἷτιος, καὶ τῶν κακῶν καὶ τῶν ἀγαθῶν, εἶ ἴσθ' ὅτι. κρατοῦσι γοῦν καὶ τοῖς πολέμοις ἐκάστοτε ἐφ' οἷς ἂν οὗτος ἐπικαθέζηται μόνον.	180
ΠΛ.	ἐγὼ τοσαῦτα δυνατός εἰμι· εἰς ὧν ποιεῖν;	185
XP.	καὶ ναὶ μὰ Δία τούτων γε πολλῶ πλείονα· ὥστ' οὐδὲ μεστὸς σοῦ γέγον' οὐδεὶς πώποτε. τῶν μὲν γὰρ ἄλλων ἐστὶ πάντων πλησμονή. ἔρωτος	
KA.	ἄρτων	
XP.	μουσικῆς	
KA.	τραγημάτων	190
XP.	τιμῆς	
KA.	πλακούντων	
XP.	ἀνδραγαθίας	
KA.	ἰσχάδων	

<sup>a</sup> "This is the Foreign Legion, the mercenary force established by Conon at Corinth, 393 B.C., in connexion with the Anti-Spartan League. It had recently distinguished itself, under the command of Iphicrates, by the sensational destruction of a Spartan mora": R.

# THE PLUTUS, 173-191

- Does he not feed the foreign troop <sup>a</sup> at Corinth ?  
 Won't Pamphilus be brought to grief for him ?
- CA. Won't Pamphilus and the needle-seller <sup>b</sup> too ?  
 Does not Agyrrhius flout us all for him ?
- CHR. Does not Philepsius tell his tales for thee ?  
 Dost thou not make the Egyptians our allies ? <sup>c</sup>  
 And Laïs love the uncouth Philonides <sup>d</sup> ?
- CA. Timotheus' tower <sup>e</sup>—
- CHR. Pray Heaven it fall and crush you !  
 Aye, everything that's done is done for thee.  
 Thou art alone, thyself alone, the source  
 Of all our fortunes, good and bad alike.  
 'Tis so in war ; wherever *he* alights,<sup>f</sup>  
 That side is safe the victory to win.
- WE. Can I, unaided, do such feats as these ?
- CHR. O yes, by Zeus, and many more than these.  
 So that none ever has enough of thee.  
 Of all things else a man may have too much,  
 Of love,
- CA. Of loaves,
- CHR. Of literature,
- CA. Of sweets,
- CHR. Of honour,
- CA. Cheesecakes,
- CHR. Manliness,
- CA. Dried figs,

<sup>b</sup> Pamphilus and Aristoxenus the needle-seller, a pair of dishonest demagogues whose goods were confiscated.

<sup>c</sup> Reference unknown ; but both Egyptians and Athenians were supporting Euagoras of Cyprus in his contest with the Persian empire.

<sup>d</sup> Philonides, a clumsy blockhead with a voice like the braying of a jackass. But being rich, he became the lover of Laïs the courtesan. (*cf.* 303 below.)

<sup>e</sup> T., son of Conon, had lately inherited riches and built a tower.

<sup>f</sup> Sitting on the warrior's helm, like Victory.



# ARISTOPHANES

ΧΡ. φιλοτιμίας

ΚΑ. μάζης

ΧΡ. στρατηγίας

ΚΑ. φακῆς.

ΧΡ. σοῦ δ' ἐγένετ' οὐδείς μεστός οὐδεπώποτε.

ἀλλ' ἦν τάλαντά τις λάβῃ τριακαίδεκα,

πολὺ μᾶλλον ἐπιθυμεί λαβεῖν ἑκκαίδεκα·

195

κἂν ταῦτ' ἀνύσσηται, τετταράκοντα βούλεται,

ἣ φησιν οὐ βιωτὸν αὐτῷ τὸν βίον.

ΠΛ. εὔ τοι λέγειν ἔμοιγε φαίνεσθον πάνν·

πλήν ἐν μόνον δέδοικα.

ΧΡ. φράζε τοῦ πέρι.

ΠΛ. ὅπως ἐγὼ τὴν δύναμιν ἦν ὑμεῖς φατέ

ἔχειν με, ταύτης δεσπότης γενήσομαι.

200

ΧΡ. νῆ τὸν Δί'· ἀλλὰ καὶ λέγουσι πάντες ὥς

δειλότατόν ἐσθ' ὁ πλοῦτος.

ΠΛ. ἦκιστ', ἀλλὰ με

τοιχωρύχος τις διέβαλ'. εἰσδὺς γάρ ποτε

οὐκ εἶχεν εἰς τὴν οἰκίαν οὐδὲν λαβεῖν,

205

εὐρῶν ἀπαξάπαντα κατακεκλειμένα·

εἶτ' ὠνόμασέ μου τὴν πρόνοιαν δειλίαν.

ΧΡ. μή νυν μελέτω σοι μηδέν· ὥς, ἐὰν γένη

ἀνὴρ πρόθυμος αὐτὸς εἰς τὰ πράγματα,

βλέποντ' ἀποδείξω σ' ὀξύτερον τοῦ Λυγκέως.

210

ΠΛ. πῶς οὖν δυνήσῃ τοῦτο δρᾶσαι θνητὸς ὢν;

ΧΡ. ἔχω τιν' ἀγαθὴν ἐλπίδ' ἐξ ὧν εἰπέ μοι

ὁ Φοῖβος αὐτὸς Πυθικὴν σείσας δάφνην.

ΠΛ. κάκεῖνος οὖν σύνοιδε ταῦτα;

ΧΡ. φήμ' ἐγώ.

ΠΛ. ὁρᾶτε.

ΧΡ. μή φρόντιζε μηδέν, ὠγαθέ.

215

# THE PLUTUS, 192-215

CHIR. Ambition,

CA. Barley-meal,

CHIR. Command,

CA. Pea soup.

CHIR. But no man ever has enough of thee.

For give a man a sum of thirteen talents,

And all the more he hungers for sixteen ;

Give him sixteen, and he must needs have forty,

Or life's not worth his living, so he says.

WE. Ye seem to me to speak extremely well,

Yet on one point I'm fearful.

CHIR. What is that ?

WE. This mighty power which ye ascribe to me,

I can't imagine how I'm going to wield it.

CHIR. O this it is that all the people say,

*Wealth is the cowardliest thing.*<sup>a</sup>

WE. It is not true.

That is some burglar's slander ; breaking into

A wealthy house, he found that everything

Was under lock and key, and so got nothing :

Wherefore he called my forethought, cowardliness.

CHIR. Well, never mind ; assist us in the work

And play the man ; and very soon I'll make you

Of keener sight than ever Lynceus <sup>b</sup> was.

WE. Why, how can you, a mortal man, do that ?

CHIR. Good hope have I from that which Phoebus told me,

Shaking the Pythian laurel as he spoke.

WE. Is Phoebus privy to your plan ?

CHR. He is.

WE. Take heed !

CHIR. Don't fret yourself, my worthy friend.

<sup>a</sup> Eur. *Phoenissae*, 597 δειλὸν δ' ὁ πλοῦτος καὶ φιλόψυχον κακόν.

<sup>b</sup> The keen-eyed Argonaut, who could see into the bowels of the earth : Apoll. Rhod. i. 153 ὀξυτάτοις ἐκέκαστο δμμασιν.

# ARISTOPHANES

ἐγὼ γάρ, εὖ τοῦτ' ἴσθι, καὶ με δέη θανεῖν,  
αὐτὸς διαπράξω ταῦτα.

- ΚΑ. καὶ βούλη γ', ἐγώ.  
 ΧΡ. πολλοὶ δ' ἔσονται χᾶτεροι νῶν ξύμμαχοι,  
 ὅσοις δικαίοις οὖσιν οὐκ ἦν ἄλφιστα.  
 ΠΑ. παπαῖ, πονηροὺς γ' εἶπας ἡμῖν συμμαχούς. 220  
 ΧΡ. οὐκ, ἦν γε πλουτήσωσιν ἐξ ἀρχῆς πάλιν.  
 ἀλλ' ἴθι σὺ μὲν ταχέως δραμὼν  
 ΚΑ. τί δρῶ; λέγε.  
 ΧΡ. τοὺς ξυγγεώργους κάλεσον, εὐρήσεις δ' ἴσως  
 ἐν τοῖς ἀγροῖς αὐτοὺς ταλαιπωρουμένους,  
 ὅπως ἂν ἴσον ἕκαστος ἐνταυθι παρὼν 225  
 ἡμῖν μετάσχη τοῦδε τοῦ Πλούτου μέρος.  
 ΚΑ. καὶ δὴ βαδίζω· τοῦτο δὲ τὸ κρεάδιον  
 τῶν ἐνδοθέν τις εἰσενεγκάτω λαβῶν.  
 ΧΡ. ἐμοὶ μελήσει τοῦτό γ'· ἀλλ' ἀνύσας τρέχε.  
 σὺ δ', ὦ κράτιστε Πλοῦτε πάντων δαιμόνων, 230  
 εἴσω μετ' ἐμοῦ δεῦρ' εἴσιθ'· ἡ γὰρ οἰκία  
 αὕτη ὅστις ἦν δεῖ χρημάτων σε τήμερον  
 μεστὴν ποιῆσαι καὶ δικαίως καδίκως.  
 ΠΑ. ἀλλ' ἄχθομαι μὲν εἰσιὼν νῆ τοὺς θεοὺς  
 εἰς οἰκίαν ἐκάστοτ' ἄλλοτρίαν πάννυ· 235  
 ἀγαθὸν γὰρ ἀπέλαυσ' οὐδὲν αὐτοῦ πώποτε.  
 ἦν μὲν γὰρ ὥς φειδωλὸν εἰσελθὼν τύχῳ,  
 εὐθύς κατώρυξέν με κατὰ τῆς γῆς κάτω·  
 καὶ τις προσέλθῃ χρηστὸς ἀνθρωπος φίλος  
 αἰτῶν λαβεῖν τι μικρὸν ἀργυρίδιον, 240  
 ἕξαρονός ἐστι μηδ' ἰδεῖν με πώποτε.  
 ἦν δ' ὥς παραπλήγ' ἀνθρωπον εἰσελθὼν τύχῳ,  
 πόρναισι καὶ κύβοις παραβεβλημένος  
 γυμνὸς θύραζ' ἐξέπεσον ἐν ἀκαρεῖ χρόνῳ.

# THE PLUTUS, 216-244

I am the man : I'll work the matter through,  
Though I should die for it.

CA. And so will I.

CHR. And many other bold allies will come,  
Good virtuous men without a grain of—barley.<sup>a</sup>

WE. Bless me ! a set of rather poor allies.

CHR. Not when you've made them wealthy men once more.  
Hi, Cario, run your fastest, and

CA. Do what ?

CHR. Summon my farm-companions from the fields  
(You'll find them there, poor fellows, hard at work),  
And fetch them hither ; so that each and all  
May have, with me, an equal share in Wealth.

CA. Here goes ! I'm off. Come out there, somebody,  
And carry in my little piece of meat.<sup>b</sup>

CHR. I'll see to that : you, run away directly.  
But thou, dear Wealth, the mightiest Power of all,  
Come underneath my roof. Here stands the house,  
Which thou art going evermore to fill  
With wealth and plenty, by fair means or foul.

WE. And yet it irks me, I protest it does,  
To enter in beneath a stranger's roof.  
I never got the slightest good from that.  
Was it a miser's house ; the miser straight  
Would dig a hole and pop me underground ;  
And if some worthy neighbour came to beg  
A little silver for his urgent needs,  
Would vow he'd never seen me in his life.  
Or was it some young madcap's : in a jiffey  
Squandered and lost amongst his drabs and dice  
I'm bundled, naked, out of house and home.

<sup>a</sup> i.e. possessing nothing. ἀλφίτα is introduced as a surprise ;  
Chremylus was expected to say " Men who have not a grain of fear."

<sup>b</sup> " Which he was bringing back from the Delphian sacrifice" : R. *Exit Curio.*

# ARISTOPHANES

ΧΡ. μετρίου γὰρ ἀνδρὸς οὐκ ἐπέτυχες πώποτε. 245  
 ἐγὼ δὲ τούτου τοῦ τρόπου πῶς εἴμ' αἰεί.  
 χαίρω τε γὰρ φειδόμενος ὥς οὐδεὶς ἀνὴρ  
 πάλιν τ' ἀναλῶν, ἥνικ' ἂν τούτου δέῃ.  
 ἀλλ' εἰσίσωμεν, ὥς ἰδεῖν σε βούλομαι  
 καὶ τὴν γυναῖκα καὶ τὸν υἱὸν τὸν μόνον, 250  
 ὃν ἐγὼ φιλῶ μάλιστα μετὰ σέ.

ΠΑ. πείθομαι.

ΧΡ. τί γὰρ ἂν τις οὐχὶ πρὸς σέ τάληθῇ λέγοι;

ΚΑ. ὦ πολλὰ δὴ τῷ δεσπότῃ ταῦτόν θύμον φαγόντες,  
 ἄνδρες φίλοι καὶ δημόται καὶ τοῦ πονεῖν ἐρασταί,  
 ἴτ', ἐγκονεῖτε, σπεύδεθ', ὥς ὁ καιρὸς οὐχὶ μέλλειν, 255  
 ἀλλ' ἔστ' ἐπ' αὐτῆς τῆς ἀκμῆς, ἣ δεῖ παρόντ' ἀμύνειν.

ΧΟΡΟΣ. οὐκουν ὄρῳς ὀρμωμένους ἡμᾶς πάλαι προθύμως,  
 ὥς εἰκός ἐστιν ἀσθενεῖς γέροντας ἀνδρας ἤδη;  
 σὺ δ' ἀξιοῖς ἴσως με θεῖν, πρὶν ταῦτα καὶ φράσαι μοι  
 ὅτου χάριν μ' ὁ δεσπότης ὁ σὸς κέκληκε δεῦρο. 260

ΚΑ. οὐκουν πάλαι δήπου λέγω; σὺ δ' αὐτὸς οὐκ ἀκούεις.  
 ὁ δεσπότης γάρ φησιν ὑμᾶς ἡδέως ἅπαντας  
 ψυχροῦ βίου καὶ δυσκόλου ζήσεων ἀπαλλαγέντας.

ΧΟ. ἔστιν δὲ δὴ τί καὶ πόθεν τὸ πρᾶγμα τοῦθ' ὃ φησιν;

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<sup>a</sup> Enter Cario with the chorus of needy agriculturists.

## THE PLUTUS, 245-264

CHR. You never chanced upon a moderate man,  
But now you have ; for such a man am I.  
For much I joy in saving, no man more,  
And much in spending when 'tis right to spend.  
So go we in ; I long to introduce  
My wife and only son whom most I love—  
After yourself of course.

WE. That I believe.

CHUR. Why should one say what is not true to you? "

ca. O ye who many a day have chewed  
                        a root of thyme with master,  
My labour-loving village-friends,  
                        be pleased to step out faster ;  
Be staunch and strong, and stride along,  
                        let nothing now delay you,  
Your fortunes lie upon the die,  
                        come save them quick, I pray you.

CHORUS. Now don't you see we're bustling, we,  
as fast as we can go, sir?

We're not so young as once we were,  
and Age is somewhat slow, sir.

You'd think it fun to see us run,  
and that before you've told us

The reason why your master seems  
so anxious to behold us.

CA. Why, I've been telling long ago ;  
'tis you are not attending !

He bade me call and fetch you all  
that you, for ever ending

This chill ungenial life of yours,  
might lead a life luxurious.

CH. Explain to me how that can be ;  
i' faith I'm rather curious.

# ARISTOPHANES

- KA. ἔχων ἀφίικται δεῦρο πρεσβύτην τιν', ὦ πόνηροι, 265  
 ρυπῶντα, κυφόν, ἄθλιον, ῥυσόν, μαδῶντα, νωδόν·  
 οἶμαι δὲ νῆ τὸν οὐρανὸν καὶ ψωλὸν αὐτὸν εἶναι.
- XO. ὦ χρυσὸν ἀγγείλας ἐπῶν, πῶς φῆς; πάλιν φράσον  
 μοι.  
 δηλοῖς γὰρ αὐτὸν σωρὸν ἦκειν χρημάτων ἔχοντα.
- KA. πρεσβυτικῶν μὲν οὖν κακῶν ἔγωγ' ἔχοντα σωρὸν. 270
- XO. μῶν ἀξιοῖς φενακίσας ἡμᾶς ἀπαλλαγήναι  
 ἄζήμιος, καὶ ταῦτ' ἐμοῦ βακτηρίαν ἔχοντος;
- KA. πάντως γὰρ ἄνθρωπον φύσει τοιοῦτον εἰς τὰ πάντα  
 ἡγείσθῃ μ' εἶναι κοῦδὲν ἂν νομίζεθ' ὑγιὲς εἰπεῖν;
- XO. ὥς σεμνὸς οὐπίτριπτος· αἱ κνήμαι δέ σου βοῶσιν 275  
 ἰοῦ ἰοῦ, τὰς χοίνικας καὶ τὰς πέδας ποθοῦσαι.
- KA. ἐν τῇ σορῷ νυνὶ λαχὼν τὸ γράμμα σου δικάζειν,  
 σὺ δ' οὐ βαδίζεις; ὁ δὲ Χάρων τὸ ξύμβολον δίδωσιν.
- XO. διαρραγείης. ὥς μόθων εἶ καὶ φύσει κόβαλος, 280  
 ὅστις φενακίζει, φράσαι δ' οὔπω τέτληκας ἡμῖν  
 ὅτου χάριν μ' ὁ δεσπότης ὁ σὸς κέκληκε δεῦρο·

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<sup>a</sup> "A dicast, wishing to exercise his judicial duties, would go in the early morning to the κληρωτήρια, and draw a letter, one of the second ten letters (from Λ onwards) of the Greek alphabet. Armed with this letter he would present himself at the Court-house to which the same letter was affixed, and take his seat for the day. At the rising of the Court he would receive from the presiding Archon a ξύμβολον, a ticket or certificate of attendance, on presenting which to the κωλακρέτης he would obtain his pay. Cario, in his teasing mood, says that the letter drawn by the old Chorus-leader is one which would give him the entry not to any Court-house, but to his coffin; and that he will receive *his* ticket not from the Archon, but (by an anagram) from Charon. ὁ Χάρων κατὰ ἀναγραμματισμὸν Ἀρχων λέγεται: Scholiast. This ticket would entitle him, not to the three-obol, but to a passage on Charon's ferry-boat to the world of the dead. And see *infra* 972 and 1167": R.

THE PLUTUS, 265-281

- CA. He's got a man, an ancient man,  
of sorriest form and feature,  
Bald, toothless, squalid, wrinkled, bent,  
a very loathsome creature.  
I really should not be surprised  
to hear the wretch is circumcised.
- CH. O Messenger of golden news,  
you thrill my heart with pleasure.  
I do believe the man has come  
with quite a heap of treasure !
- CA. O aye, he's got a heap, I guess,  
a heap of woes and wretchedness.
- CH. You think, I see, you think you're free  
to gull me with impunity.  
No, no ; my stick I've got and quick  
I'll get my opportunity,
- CA. What, think you I'm the sort of man  
such things as that to do, sirs ?  
Am I the man a tale to tell  
wherein there's nothing true, sirs ?
- CH. How absolute the knave has grown !  
your shins, my boy, are bawling  
*Ah ! Ah !* with all their might and main,  
for gyves and fetters calling.
- CA. You've drawn your lot ;<sup>a</sup> the grave you've got  
to judge in ; why delay now ?  
Old Charon gives the ticket there ;  
why don't you pass away now ?
- CH. Go hang yourself, you peevish elf,  
you born buffoon and scoffer.  
You love to tantalize and tease,  
nor condescend to offer  
A word of explanation why  
we're summoned here so hurriedly.



# ARISTOPHANES

- οἱ πολλὰ μοχθήσαντες, οὐκ οὔσης σχολῆς, προθύμως  
 δεῦρ' ἤλθομεν, πολλῶν θύμων ρίζας διεκπερῶντες.  
 ΚΑ. ἀλλ' οὐκέτ' ἂν κρύψαιμι. τὸν Πλοῦτον γάρ, ὦνδρες,  
 ἦκει  
 ἄγων ὁ δεσπότης, ὃς ὑμᾶς πλουσίους ποιήσει. 285  
 ΧΟ. ὄντως γὰρ ἔστι πλουσίοις ἡμῖν ἅπασιν εἶναι;  
 ΚΑ. νῆ τοὺς θεούς, Μίδαις μὲν οὖν, ἦν ὦτ' ὄνου λάβητε.  
 ΧΟ. ὥς ἡδομαι καὶ τέρπομαι καὶ βούλομαι χορεῦσαι  
 ὑφ' ἡδονῆς, εἴπερ λέγεις ὄντως σὺ ταυτ' ἀληθῆ.  
 ΚΑ. καὶ μὴν ἐγὼ βουλήσομαι θρεττανελὸ τὸν Κύκλωπα 290  
 μιμούμενος καὶ τοῖν ποδοῖν ὥδὶ παρενσαλεύων  
 ὑμᾶς ἄγειν. ἀλλ' εἶα, τέκεα, θαμὶν' ἐπαναβοῶντες  
 βληχῶμενοί τε προβατίων  
 αἰγῶν τε κιναβρώντων μέλη,  
 ἔπεσθ' ἀπειψωλημένοι· τράγοι δ' ἀκρατιεῖσθε. 295  
 ΧΟ. ἡμεῖς δέ γ' αὖ ζητήσομεν θρεττανελὸ τὸν Κύκλωπα  
 βληχῶμενοι, σὲ τουτονὶ πινῶντα καταλαβόντες,  
 πήραν ἔχοντα λάχανά τ' ἄγρια δροσερά, κραι-  
 παλῶντα,  
 ἡγούμενον τοῖς προβατίοις,  
 εἰκῇ δὲ καταδαρθόντα που, 300

<sup>a</sup> ἀλλ' εἶα . . . ἐπαναβοῶντες and the word, θρεττανελὸ come from the *Loves of Galatea and Cyclops* by Philoxenus of Cythera: Schol. The Cyclops was shown bearing a wallet and herbs (298). In 299-301, the Chorus promise to treat Cario as Odysseus did the Cyclops. For the Cyclops dance see Horace, *Sat.* i. 5. 13, *Ep.* ii. 2. 124.

<sup>b</sup> "The passage may be rendered, 'And verily I, acting the Cyclops, tralalala, and capering with both my feet, like this, will go before and lead you on. But hey! my little ones, keeping up an incessant clamour, and bleating forth the cries of sheep and malodorous goats, follow after me; and you, ye he-goats, shall have your breakfast'" : R.



# ARISTOPHANES

μέγαν λαβόντες ἡμμένον σφηκίσκον ἐκτυφλῶσαι.

ΚΑ. ἐγὼ δὲ τὴν Κίρκην γε τὴν τὰ φάρμακ' ἀνακυκῶσαν,  
ἢ τοὺς ἐταίρους τοῦ Φιλωνίδου ποτ' ἐν Κορίνθῳ  
ἔπεισεν ὥς ὄντας κάπρους  
μεμαγμένον σκῶρ ἐσθίειν, αὐτὴ δ' ἔμαπτεν αὐτοῖς, 305  
μιμήσομαι πάντας τρόπους·  
ὕμεῖς δὲ γρυλίζοντες ὑπὸ φιληδίας  
ἔπεσθε μητρὶ χοῖροι.

ΧΘ. οὐκοῦν σὲ τὴν Κίρκην γε τὴν τὰ φάρμακ' ἀνα-  
κυκῶσαν  
καὶ μαγγανεύουσιν μολύνουσάν τε τοὺς ἐταίρους, 310  
λαβόντες ὑπὸ φιληδίας  
τὸν Λαρτίου μιμούμενοι τῶν ὄρχεων κρεμῶμεν,  
μινθώσομέν θ' ὥσπερ τράγου  
τὴν ῥίνα· σὺ δ' Ἀρίστυλλος ὑποχάσκων ἐρεῖς·  
ἔπεσθε μητρὶ χοῖροι. 315

ΚΑ. ἀλλ' εἶα νῦν τῶν σκωμμάτων ἀπαλλαγέντες ἤδη  
ὕμεῖς ἐπ' ἄλλ' εἶδος τρέπεσθ',  
ἐγὼ δ' ἰὼν ἤδη λάθρα  
βουλήσομαι τοῦ δεσπότου  
λαβὼν τιν' ἄρτον καὶ κρέας 320  
μασώμενος τὸ λοιπὸν οὕτω τῷ κόπῳ ξυνεῖναι.

<sup>a</sup> See above, 179. It was Philonides himself whom Iarīs transformed; but Cario speaks of his comrades, because Circe in the story had transformed the comrades of Odysseus.

<sup>b</sup> "Instead of saying we will draw the sword upon you, as Odysseus did with Circe, he transfers to Circe what Odysseus did to Melanthius": Schol. He was hung up, hands and feet made fast to a board behind him. Cf. Homer, *Od.* xxii. 178.

<sup>c</sup> Cf. *E.* 617.

<sup>d</sup> Exit Cario to get his bread and meat; enter Chremylus. His speech, and the answer, obviously parody some well-known passage.

THE PLUTUS, 301-321

A sharply-pointed and burning stake,  
And whirling it round till our shoulders ache,  
its flame in your hissing eyeball slake.

- ca. And now I'll change to Circe's part,  
who mixed her drugs with baleful art ;  
Who late in Corinth, as I've learned,  
Philonides's comrades turned  
To loathsome swine in a loathsome sty,<sup>a</sup>  
And fed them all on kneaded dung  
which, kneading, she amongst them flung.  
And turn you all into swine will I.  
And then ye'll grunt in your bestial glee  
Wee ! wee ! wee !

*Follow your mother, pigs, quoth she.*

- cii. We'll catch you, Circe dear, we will ;  
who mix your drugs with baleful skill ;  
Who with enchantments strange and vile  
ensnare our comrades and defile ;  
We'll hang you up as you erst were hung  
By bold Odysseus,<sup>b</sup> lady fair ;  
and then as if a goat you were  
We'll rub your nose in the kneaded dung.  
Like Aristyllus<sup>c</sup> you'll gape with glee  
Wee ! wee ! wee !

*Follow your mother, pigs, quoth he.*

- ca. But now, old mates, break off, break off ;  
no longer may we jest and scoff ;  
No longer play the fool to-day.  
And ye must sail on another tack,  
Whilst I, behind my master's back,  
Rummage for meat and bread to eat,  
And then, whilst yet the food I chew,  
I'll join the work we are going to do.<sup>d</sup>

# ARISTOPHANES

- XP. χαίρειν μὲν ὑμᾶς ἔστιν, ὦνδρες δημόται,  
ἀρχαῖον ἤδη προσαγορεύειν καὶ σαπρὸν·  
ἀσπάζομαι δ', ὅτι ἡ προθύμως ἤκετε  
καὶ συντεταμένως κοῦ κατεβλακευμένως. 325  
ὅπως δέ μοι καὶ τᾶλλα συμπαραστάται  
ἔσεσθε καὶ σωτῆρες ὄντως τοῦ θεοῦ.
- XO. θάρρει· βλέπειν γὰρ ἄντικρυς δόξεις μ' Ἄρη.  
δεινὸν γὰρ εἰ τριωβόλου μὲν εἶνεκα  
ὥστιζόμεσθ' ἐκάστοτ' ἐν τῇ κκλησίᾳ, 330  
αὐτὸν δὲ τὸν Πλοῦτον παρείην τῷ λαβεῖν.
- XP. καὶ μὴν ὁρῶ καὶ Βλεψίδημον τουτονὶ  
προσιόντα· δηλὸς δ' ἔστιν ὅτι τοῦ πράγματος  
ἀκῆκοέν τι τῇ βαδίσει καὶ τῷ τάχει.
- ΒΛΕΨΙΔ. τί ἂν οὖν τὸ πρᾶγμ' εἴη; πόθεν καὶ τίνι τρόπῳ 335  
Χρεμύλος πεπλούτηκ' ἐξαπίνης; οὐ πείθομαι.  
καίτοι λόγος γ' ἦν νῆ τὸν Ἡρακλέα πολὺς  
ἐπὶ τοῖσι κουρείοισι τῶν καθημένων,  
ὥς ἐξαπίνης ἀνὴρ γεγένηται πλούσιος.  
ἔστιν δέ μοι τοῦτ' αὐτὸ θαυμάσιον, ὅπως 340  
χρηστὸν τι πράττων τοὺς φίλους μεταπέμπεται.  
οὐκ οὐκ ἐπιχώριόν γε πρᾶγμ' ἐργάζεται.
- XP. ἀλλ' οὐδὲν ἀποικρύψας ἐρῶ νῆ τοὺς θεοὺς.  
ὦ Βλεψίδημ', ἄμεινον ἢ χθὲς πράττομεν,  
ὥστε μετέχειν ἔξεστιν· εἰ γὰρ τῶν φίλων. 345
- ΒΛ. γέγονας δ' ἀληθῶς, ὥς λέγουσι, πλούσιος;
- XP. ἔσομαι μὲν οὖν ἀντίκα μάλ', ἦν θεὸς θέλῃ.  
ἐνὶ γὰρ τις, ἐνὶ κίνδυνος ἐν τῷ πράγματι.
- ΒΛ. ποῖός τις;
- XP. οἷος,
- ΒΛ. λέγ' ἀνύσας ὃ τι φήσ ποτε.
- XP. ἦν μὲν κατορθώσωμεν, εὖ πράττειν αἰεί· 350  
ἦν δὲ σφαλῶμεν, ἐπιτετρίφθαι τὸ παρύπαν.

## THE PLUTUS, 322-351

- CHR. To bid you "welcome," fellow-burghers, now  
Is old and musty ; so I—"clasp" you all.  
Ye who have come in this stout-hearted way,  
This strenuous way, this unrelaxing way,  
Stand by me now, and prove yourselves to-day  
In very truth the Saviours of the God.
- CH. Fear not : I'll bear me like the God of War.  
What, shall we push and hustle in the Assembly  
To gain our three poor obols, and to-day  
Let Wealth himself be wrested from our grasp ?
- CHR. And here, I see, comes Blepsidemus too.  
Look ! by his speed and bearing you can tell  
He has heard a rumour of what's happening here.<sup>a</sup>
- BLEPSIDEMUS. What can it mean ? Old Chremylus grown  
wealthy !  
Then whence and how ? I don't believe that story.  
And yet by Heracles 'twas bruited wide  
Amongst the loungers in the barbers' shops  
That Chremylus had all at once grown rich.  
And if he has, 'tis passing wonderful  
That he should call his neighbours in to share.  
That's not our country's fashion, anyhow.
- CHR. I'll tell him everything. O Blepsidemus,  
We're better off to-day than yesterday.  
You are my friend, and you shall share in all.
- BL. What, are you really wealthy, as men say ?
- CHR. Well, if God will, I shall be presently.  
But there's some risk, some risk, about it yet.
- BL. What sort of risk ?
- CHR. Such as—
- BL. Pray, pray go on.
- CHR. If we succeed, we're prosperous all our lives :  
But if we fail, we perish utterly.

<sup>a</sup> *Enter Blepsidemus.*

# ARISTOPHANES

- BA. τουτὶ πονηρὸν φαίνεται τὸ φορτίον,  
καί μ' οὐκ ἀρέσκει. τό τε γὰρ ἐξαίφνης ἄγαν  
οὕτως ὑπερπλουτεῖν τό τ' αὖ δεδοικέναι  
πρὸς ἀνδρὸς οὐδὲν ὑγιές ἐστ' εἰργασμένον. 355
- XP. πῶς οὐδὲν ὑγιές;  
BA. εἴ τι κεκλοφῶς νῆ Δία  
ἐκείθεν ἦκεις ἀργύριον ἢ χρυσίον  
παρὰ τοῦ θεοῦ, κάπειτ' ἴσως σοι μεταμέλει.
- XP. Ἄπολλον ἀποτρόπαιε, μὰ Δί' ἐγὼ μὲν οὔ.  
BA. παῦσαι φλυαρῶν, ὦγάθ'. οἶδα γὰρ σαφῶς. 360
- XP. σὺ μὲν οὔδ' εἰς ἔμ' ὑπονόει τοιοῦτο.  
BA. φεῦ.  
ὥς οὐδὲν ἀτεχνῶς ὑγιές ἐστίν οὐδενός,  
ἀλλ' εἰσὶ τοῦ κέρδους ἅπαντες ἥττονες.
- XP. οὔ τοι μὰ τὴν Δήμητρ' ὑγιαίνειν μοι δοκεῖς.  
BA. ὥς πολὺ μεθέστηχ' ὦν πρότερον εἶχεν τρόπων. 365
- XP. μελαγχολᾷς, ὠνθρωπε, νῆ τὸν οὐρανόν.  
BA. ἀλλ' οὐδὲ τὸ βλέμμ' αὐτὸ κατὰ χώραν ἔχει,  
ἀλλ' ἐστὶν ἐπίδηλόν τι πεπανουργηκότος.
- XP. σὺ μὲν οἶδ' ὃ κρώζεις· ὥς ἐμοῦ τι κεκλοφότης  
ζητεῖς μεταλαβεῖν.
- BA. μεταλαβεῖν ζητῶ; τίνος; 370
- XP. τὸ δ' ἐστὶν οὐ τοιοῦτον, ἀλλ' ἐτέρως ἔχον.  
BA. μῶν οὐ κέκλοφας, ἀλλ' ἥρπακας;  
XP. κακοδαιμονῆς.
- BA. ἀλλ' οὐδὲ μὲν ἀπεστέρηκας γ' οὐδένα;  
XP. οὐ δῆτ' ἔγωγ'.
- BA. ὦ Ἡράκλεις, φέρε, ποῖ τις ἂν  
τράποιτο; τάληθές γὰρ οὐκ ἐθέλεις φράσαι. 375

<sup>a</sup> Eur. *Danaë*, fr. 325 κρείσσω γὰρ οὐδεὶς χρημάτων πέφυκ' ἀνὴρ.

<sup>b</sup> "The three forms of theft here enumerated, κλοπή *furtum*,

# THE PLUTUS, 352-375

BL. I like not this ; there's something wrong behind,  
Some evil venture. To become, off-hand,  
So over-wealthy, and to fear such risks,  
Smacks of a man who has done some rotten thing.

CHR. Rotten ! what mean you ?

BL. If you've stolen aught,  
Or gold or silver, from the God out there,  
And now perchance repent you of your sin,—

CHR. Apollo shield us ! no, I've not done that.

BL. O don't tell *me*. I see it plainly now.

CHR. Pray don't suspect me of such crimes.

BL. Alas !  
There's nothing sound or honest in the world,  
The love of money overcomes us all.<sup>a</sup>

CHR. Now by Demeter, friend, you have lost your wits.

BL. O how unlike the man he used to be !

CHR. Poor chap, you're moody-mad : I vow you are.

BL. His very eye's grown shifty : he can't look you  
Straight in the face : I warrant he's turned rogue.

CHR. I understand. You think I've stolen something,  
And want a share.

BL. I want a share ? in what ?

CHR. But 'tis not so : the thing's quite otherwise.

BL. Not stol'n, but robbed outright ?

CHR. The man's possessed.

BL. Have you embezzled someone else's cash ?<sup>b</sup>

CHR. I haven't : no.

BL. O Heracles, where now  
Can a man turn ! you won't confess the truth.

simple larceny, *ἀπαρχή latrocinium*, robbery with violence, and *ἀποστέργσις depositum negare*, embezzlement, are known to all systems of jurisprudence, though all sometimes comprised under the generic name *furtum*. *ἀποστέργσις* differs from the other two in the circumstance that the money was not *obtained*, but merely *withheld*, by fraud : R.



# ARISTOPHANES

- XP. κατηγορεῖς γὰρ πρὶν μαθεῖν τὸ πρᾶγμα μου.  
 BA. ὦ τᾶν, ἐγὼ τοι τοῦτ' ἀπὸ σμικροῦ πάνν  
 ἐθέλω διαπρᾶξαι πρὶν πυθέσθαι τὴν πόλιν,  
 τὸ στόμ' ἐπιβύσας κέρμασιν τῶν ῥητόρων.  
 XP. καὶ μὴν φίλως γ' ἂν μοι δοκεῖς νῆ τοὺς θεοὺς 380  
 τρεῖς μνᾶς ἀναλώσας λογίσασθαι δώδεκα.  
 BA. ὁρῶ τιν' ἐπὶ τοῦ βήματος καθεδούμενον,  
 ἱκετηρίαν ἔχοντα μετὰ τῶν παιδίων  
 καὶ τῆς γυναικός, κοῦ διοίσοντ' ἄντικρυς  
 τῶν Ἡρακλειδῶν οὐδ' ὅτιοῦν τῶν Παμφίλου. 385  
 XP. οὐκ, ὦ κακόδαιμον, ἀλλὰ τοὺς χρηστοὺς μόνους  
 ἔγωγε καὶ τοὺς δεξιούς καὶ σώφρονας  
 ἀπαρτὶ πλουτῆσαι ποιήσω.  
 BA. τί σὺ λέγεις;  
 οὕτω πάνν πολλὰ κέκλοφας;  
 XP. οἷμοι τῶν κακῶν,  
 ἀπολεῖς.  
 BA. σὺ μὲν οὖν σεαυτόν, ὥς γ' ἐμοῖ δοκεῖς. 390  
 XP. οὐ δῆτ', ἐπεὶ τὸν Πλοῦτον, ὦ μόχθηρε σύ,  
 ἔχω.  
 BA. σὺ Πλοῦτον; ποῖον;  
 XP. αὐτὸν τὸν θεόν.  
 BA. καὶ ποῦ 'στιν;  
 XP. ἔνδον.  
 BA. ποῦ;  
 XP. παρ' ἐμοί.  
 BA. παρὰ σοί;

<sup>a</sup> To pay the speakers three minas, and to declare that he had paid twelve.

<sup>b</sup> "Blepsidenus pretends to see in the near future a culprit (Chremylus) pleading for mercy before a hostile tribunal. He is seated in the raised box set apart for the defendant, and with him are his weeping wife and children brought in to move the pity of

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# THE PLUTUS, 376-393

CHR. You bring your charge before you have heard the facts.

BL. Now prithee let me hush the matter up  
For a mere trifle, ere it all leaks out.  
A few small coins will stop the speakers' mouths.

CHR. You'd like, I warrant, in your friendly way,  
To spend three minas, and to charge me twelve.<sup>a</sup>

BL.<sup>b</sup> I see an old man pleading for his life  
With olive-branch in hand, and at his side  
His weeping wife and children, shrewdly like  
The suppliant Heracleids of Pamphilus.

CHR. Nay, luckless idiot, 'tis the good alone  
And right- and sober-minded that I'm going  
At once to make so wealthy.

BL. Heaven and earth !  
What, have you stol'n so largely ?

CHR. O confound it,  
You'll be my death.

BL. You'll be your own, I fancy.

CHR. Not so, you reprobate ; 'tis WEALTH I've got.

BL. You, Wealth ! What sort of wealth ?

CHR. The God himself.

BL. Where ? where ?

CHR. Within.

BL. Where ?

CHR. In my house.

BL. In yours ?

the Court ; see *W.* 568, 976. Probably they all are supposed to be holding out the olive-branch entwined with wool which was the symbol of supplication ; *λετηρία κλέδος ελάας επίρρη πεπλεγμένος* : Scholiast. The piteous little group which the imagination of Blepsidemus has conjured up remind him of nothing so much as the Heracleidae in a painting by Pamphilus. These would doubtless be Iolaus with Alcmena and her grandchildren (the children of her dead son Heracles) supplicating the King of Athens to protect them from the emissaries of Eurystheus" : R.

# ARISTOPHANES

- ΧΡ. πάνυ.  
 ΒΛ. οὐκ ἐς κόρακας; Πλούτος παρὰ σοί;  
 ΧΡ. νῆ τοὺς θεούς.  
 ΒΛ. λέγεις ἀληθῆ;  
 ΧΡ. φημί.  
 ΒΛ. πρὸς τῆς Ἑστίας;  
 ΧΡ. νῆ τὸν Ποσειδῶ. 395  
 ΒΛ. τὸν θαλάττιον λέγεις;  
 ΧΡ. εἰ δ' ἔστιν ἕτερός τις Ποσειδῶν, τὸν ἕτερον.  
 ΒΛ. εἴτ' οὐ διαπέμπεις καὶ πρὸς ἡμᾶς τοὺς φίλους;  
 ΧΡ. οὐκ ἔστι πῶ τὰ πράγματ' ἐν τούτῳ.  
 ΒΛ. τί φῆς;  
 οὐ τῷ μεταδοῦναι;  
 ΧΡ. μὰ Δία. δεῖ γὰρ πρῶτα  
 ΒΛ. τί; 400  
 ΧΡ. βλέψαι ποιῆσαι νῶ  
 ΒΛ. τίνα βλέψαι; φράσον.  
 ΧΡ. τὸν Πλούτον ὥσπερ πρότερον ἐνί γέ τῳ τρόπῳ.  
 ΒΛ. τυφλὸς γὰρ ὄντως ἐστί;  
 ΧΡ. νῆ τὸν οὐρανόν.  
 ΒΛ. οὐκ ἐτὸς ἄρ' ὥς ἔμ' ἦλθεν οὐδεπώποτε.  
 ΧΡ. ἀλλ' ἦν θεοὶ θέλωσι, νῦν ἀφίξεται. 405  
 ΒΛ. οὐκ οὐν ἱατρὸν εἰσαγαγεῖν ἐχρῆν τινά;  
 ΧΡ. τίς δῆτ' ἱατρός ἐστι νῦν ἐν τῇ πόλει;  
 οὔτε γὰρ ὁ μισθὸς οὐδὲν ἔστ' οὔθ' ἡ τέχνη.  
 ΒΛ. σκοπῶμεν.  
 ΧΡ. ἀλλ' οὐκ ἔστιν.  
 ΒΛ. οὐδ' ἐμοὶ δοκεῖ.  
 ΧΡ. μὰ Δί', ἀλλ' ὅπερ πάλαι παρεσκευαζόμεν  
 ἐγώ, κατακλίνειν αὐτὸν εἰς Ἀσκληπιοῦ  
 κράτιστόν ἐστι. 410

# THE PLUTUS, 393-412

CHR. Yes.

BL. You be hanged ! Wealth in your house ?

CHR. I swear it.

BL. Is this the truth ?

CHR. It is.

BL. By Hestia ? <sup>a</sup>

CHR. Aye ; by Poseidon.

BL. Him that rules the sea ?

CHR. If there's another, by that other too.

BL. Then don't you send him round for friends to share ?

CHR. Not yet ; things haven't reached that stage.

BL. What stage ?

The stage of sharing ?

CHR. Aye, we've first to—

BL. What ?

CHR. Restore the sight—

BL. Restore the sight of whom ?

CHR. The sight of Wealth, by any means we can.

BL. What, is he really blind ?

CHR. He really is.

BL. O that is why he never came to me.

CHR. But now he'll come, if such the will of Heaven.

BL. Had we not better call a doctor in ?

CHR. Is there a doctor now in all the town ?

There are no fees, and therefore there's no skill.<sup>b</sup>

BL. Let's think awhile.

CHR. There's none.

BL. No more there is.

CHR. Why then, 'tis best to do what I intended,

To let him lie inside Asclepius' temple<sup>c</sup>

A whole night long.

<sup>a</sup> *i.e.* I ask you, in Hestia's name, are you telling the truth ?

<sup>b</sup> Allusion unknown.

<sup>c</sup> Whether that which was in Athens, at the foot of the Acropolis, or that of Aegina, or another, is not made clear.

# ARISTOPHANES

- BA. πολὺ μὲν οὖν νῆ τοὺς θεοὺς.  
μή νυν διάτριβ', ἀλλ' ἄννε πράττων ἐν γέ τι.
- XP. καὶ δὴ βαδίζω.
- BA. σπεῦδέ νυν.
- XP. τοῦτ' αὐτὸ δρῶ.
- ΠΕΝΙΑ. ὦ θερμὸν ἔργον κἀνόσιον καὶ παράνομον 415  
τολμῶντε δρᾶν ἀνθρωπαρίω κακοδαίμονε,  
ποῖ ποῖ; τί φεύγετον; οὐ μενεΐτον;
- BA. Ἡράκλεις.
- ΠΕ. ἐγὼ γὰρ ὑμᾶς ἐξολῶ κακοὺς κακῶς·  
τόλμημα γὰρ τολμᾶτον οὐκ ἀνασχετόν,  
ἀλλ' οἷον οὐδείς ἄλλος οὐδεπώποτε 420  
οὔτε θεὸς οὔτ' ἀνθρωπος· ὥστ' ἀπολώλατον.
- XP. σὺ δ' εἰ τίς; ὥχρὰ μὲν γὰρ εἶναι μοι δοκεῖς.
- BA. ἴσως Ἐρινύς ἐστὶν ἐκ τραγωδίας·  
βλέπει γέ τοι μανικόν τι καὶ τραγωδικόν.
- XP. ἀλλ' οὐκ ἔχει γὰρ δᾶδας.
- BA. οὐκοῦν κλαύσεται. 425
- ΠΕ. οἴεσθε δ' εἶναι τίνα με;
- XP. πανδοκεύτριαν,  
ἣ λεκιθόπωλιν. οὐ γὰρ ἂν τοσουτονὶ  
ἐνέκραγες ἡμῶν οὐδὲν ἡδίκημένη.
- ΠΕ. ἄλῃθες; οὐ γὰρ δεινότεα δεδράκατον,  
ζητοῦντες ἐκ πάσης με χώρας ἐκβαλεῖν; 430

<sup>a</sup> Enter Poverty, a wild-looking woman.

<sup>b</sup> "What is the meaning of this? There has not been a syllable in the play to justify the charge. No one has thought of expelling Poverty from Hellas. Yet the men do not deny the charge she brings. It is admitted; and becomes the basis of the ensuing discussion. The fact is that Aristophanes is quietly introducing—so quietly that it seems to have escaped the notice of every Scholiast and commentator—an entirely new idea; an idea which dominates

# THE PLUTUS, 412-430

- BL. That's far the best, I swear it.  
So don't be dawdling : quick ; get something done.
- CHIR. I'm going.
- BL. Make you haste.
- CHIR. I'm doing that.<sup>a</sup>
- POVERTY. You pair of luckless manikins who dare  
A rash, unholy, lawless deed to do—  
Where ! What ! Why flee ye ? Tarry ?
- BL. Heracles !
- POV. I'll make you die a miserable death.  
For ye have dared a deed intolerable  
Which no one else has ever dared to do,  
Or God or man ! Now therefore ye must die.
- CHIR. But who are you that look so pale and wan ?
- BL. Belike some Fury from a tragic play.  
She has a wild and tragic sort of look.
- CHIR. No, for she bears no torch.
- BL. The worse for her.
- POV. What do you take me for ?
- CHIR. Some pot-house girl  
Or omelette-seller : else you would not bawl  
At us so loudly ere you're harmed at all.
- POV. Not harmed ! Why, is it not a shameful thing  
That you should seek to drive me from the land ?<sup>b</sup>

the controversy between Poverty and the two friends, and then disappears as suddenly as it came, only making its reappearance in the concluding scene of the play. He is looking forward to the second stage of the Revolution he is engineering. When all good men are rich, and all bad men are poor, the bad will begin to see the advantages of virtue, and finding that honesty is the best policy will themselves become good and, as a consequence, wealthy. Thus at length all will be rich (*infra* 1178), and none will be poor ; and Poverty will be banished out of the land. *She* will disappear, because wickedness will disappear, and Wealth will make πάντας χρηστοὺς καὶ πλουτοῦντας δῆπου τὰ τε θεῖα σίβωντας, *infra* 497, a line which furnishes the key to the enigma" : R.

# ARISTOPHANES

- ΧΡ. οὐκ οὖν ὑπόλοιπον τὸ βάραθρόν σοι γίγνεται;  
ἀλλ' ἥ τις εἰ λέγειν σ' ἐχρῆν αὐτίκα μάλα.
- ΠΕ. ἦ σφὼ ποιήσω τήμερον δοῦναι δίκην  
ἀνθ' ὧν ἐμέ ζητείτον ἐνθένδ' ἀφανίσαι.
- ΒΛ. ἀρ' ἐστὶν ἡ καπηλὶς ἡ 'κ τῶν γειτόνων, 435  
ἡ ταῖς κοτύλαις ἀεὶ με διαλυμαίνεται;
- ΠΕ. Πενία μὲν οὖν, ἡ σφῶν ξυνοικῶ πόλλ' ἔτη.
- ΒΛ. ἄναξ Ἀπολλὼν καὶ θεοί, ποῖ τις φύγη;
- ΧΡ. οὗτος, τί δρᾷς; ὦ δειλότατον σὺ θηρίον,  
οὐ παραμενεῖς;
- ΒΛ. ἥκιστα πάντων.
- ΧΡ. οὐ μενεῖς; 440  
ἀλλ' ἄνδρε δύο γυναῖκα φεύγομεν μίαν;
- ΒΛ. Πενία γάρ ἐστιν, ὦ πόνηρ', ἧς οὐδαμοῦ  
οὐδὲν πέφυκε ζῶον ἐξωλέστερον.
- ΧΡ. στήθ', ἀντιβολῶ σε, στήθι.
- ΒΛ. μὰ Δί' ἐγὼ μὲν οὔ.
- ΧΡ. καὶ μὴν λέγω, δειλότατον ἔργον παρὰ πολὺ 445  
ἔργων ἀπάντων ἐργασόμεθ', εἰ τὸν θεὸν  
ἔρημον ἀπολιπόντε ποι φευξοῦμεθα  
τηγδὶ δεδιότε, μηδὲ διαμαχοῦμεθα.
- ΒΛ. ποίοις ὀπλοῖσιν ἡ δυνάμει πεποιοῖσιν;  
ποῖον γὰρ οὐ θώρακα, ποῖαν δ' ἀσπίδα 450  
οὐκ ἐνέχυρον τίθησιν ἡ μιαιρωτάτη;
- ΧΡ. θάρρει· μόνος γὰρ ὁ θεὸς οὗτος οἶδ' ὅτι  
τροπαῖον ἂν στήσαιοι τῶν ταύτης τρόπων.
- ΠΕ. γρύζειν δὲ καὶ τολμᾶτον, ὦ καθάρματε,  
ἐπ' αὐτοφώρῳ δεινὰ δρῶντ' εἰλημμένω; 455
- ΧΡ. σὺ δ', ὦ κάκιστ' ἀπολουμένη, τί λοιδορεῖ

<sup>a</sup> A pit or chasm at Athens into which criminals' bodies were thrown. See *F.* 571.

<sup>b</sup> "The advent of Wealth will at once discomfit Poverty and all  
402

# THE PLUTUS, 431-456

- CHIR. At all events you've got the Deadman's Pit.<sup>a</sup>  
But tell us quickly who and what you are.
- POV. One who is going to pay you out to-day  
Because ye seek to banish me from hence.
- BL. Is it the barmaid from the neighbouring tap  
Who always cheats me with her swindling pint-pots?
- POV. It's POVERTY, your mate for many a year!
- BL. O King Apollo and ye Gods, I'm off.
- CHR. Hi! What are you at? Stop, stop, you coward you,  
Stop, can't you?
- BL. Anything but that.
- CHIR. Pray stop.  
What! shall one woman scare away two men?
- BL. But this is Poverty herself, you rogue,  
The most destructive pest in all the world.
- CHR. Stay, I implore you, stay.
- BL. Not I, by Zeus.
- CHR. Why, this, I tell you, were the cowardliest deed  
That ere was heard of, did we leave the God  
Deserted here, and flee away ourselves  
Too scared to strike one blow in his defence.
- BL. O, on what arms, what force, can we rely?  
Is there a shield, a corslet, anywhere  
Which this vile creature has not put in pawn?
- CHR. Courage! the God will, single-handed, rear  
A trophy o'er this atrophied assailant.<sup>b</sup>
- POV. What! dare you mutter, you two outcasts<sup>c</sup> you,  
Caught in the act, doing such dreadful deeds?
- CHIR. O, you accursed jade, why come you here

her ways, *τρόπων*: not a very apt word but introduced for the sake of the pun with *τροπαῖον*: R.

<sup>a</sup> *κάθαρμα*, "cleansings," that which is thrown away, is "the designation of the two human victims, doubtless the vilest of the vile, who were sacrificed at Athens every year, at the festival of the Thargelia, as scapegoats for the purification of the city": R.



# ARISTOPHANES

- ΠΕ. ἡμῖν προσελθοῦς· οὐδ' ὅτιοῦν ἀδικουμένην;  
 οὐδέν γάρ, ὦ πρὸς τῶν θεῶν, νομίζετε  
 ἀδικεῖν με τὸν Πλούτον ποιεῖν πειρωμένῳ  
 βλέψαι πάλιν;  
 ΧΡ. τί οὖν ἀδικοῦμεν τοῦτό σε, 460  
 εἰ πᾶσιν ἀνθρώποισιν ἐκπορίζομεν  
 ἀγαθόν;  
 ΠΕ. τί δ' ἂν ὑμεῖς ἀγαθὸν ἐξεύροιθ';  
 ΧΡ. ὃ τι;  
 σὲ πρῶτον ἐκβαλόντες ἐκ τῆς Ἑλλάδος.  
 ΠΕ. ἔμ' ἐκβαλόντες; καὶ τί ἂν νομίζετον  
 κακὸν ἐργάσασθαι μείζον ἀνθρώποις;  
 ΧΡ. ὃ τι; 465  
 εἰ τοῦτο δρᾶν μέλλοντες ἐπιλαθοίμεθα.  
 ΠΕ. καὶ μὴν περὶ τούτου σφῶν ἐθέλω δοῦναι λόγον  
 τὸ πρῶτον αὐτοῦ· κἄν μὲν ἀποφῆνῳ μόνην  
 ἀγαθῶν ἀπάντων οὔσαν αἰτίαν ἐμὲ  
 ὑμῖν, δι' ἐμέ τε ζῶντας ὑμᾶς· εἰ δὲ μή, 470  
 ποιεῖτον ἤδη τοῦθ' ὃ τι ἂν ὑμῖν δοκῇ.  
 ΧΡ. ταυτὶ σὺ τολμᾶς, ὦ μιαρωτάτῃ, λέγεις;  
 ΠΕ. καὶ σύ γε διδάσκου· πάνν γὰρ οἶμαι ῥαδίως  
 ἅπανθ' ἀμαρτάνοντά σ' ἀποδείξειν ἐγώ,  
 εἰ τοὺς δικαίους φῆς ποιήσῃν πλουσίους. 475  
 ΒΑ. ὦ τύμπανα καὶ κύφωνες, οὐκ ἀρῆξετε;  
 ΠΕ. οὐ δεῖ σχετλιάζειν καὶ βοᾶν πρὶν ἂν μάθῃς.  
 ΒΑ. καὶ τίς δύναιτ' ἂν μὴ βοᾶν ἰοῦ ἰοῦ  
 τοιαῦτ' ἀκούων;  
 ΠΕ. ὅστις ἐστὶν εὖ φρονῶν.  
 ΧΡ. τί δητὰ σοι τίμημ' ἐπιγράψω τῇ δίκῃ, 480  
 εἰάν ἀλῶς;  
 ΠΕ. ὃ τι σοι δοκεῖ.  
 ΧΡ. καλῶς λέγεις.

# THE PLUTUS, 457-481

Abusing us ? We never did you wrong.

POV. No wrong, forsooth ! O by the heavenly Powers  
No wrong to *me*, your trying to restore  
Wealth's sight again ?

CHR. How can it injure *you*,  
If we are trying to confer a blessing  
On all mankind ?

POV. Blessing ! what blessing ?

CHR. What ?

Expelling you from Hellas, first of all.

POV. Expelling *me* from Hellas ! Could you do  
A greater injury to mankind than that ?

CHR. A greater ? Yes ; by not expelling you.

POV. Now that's a question I am quite prepared  
To argue out at once ; and if I prove  
That I'm the source of every good to men,  
And that by me ye live— : but if I fail,  
Then do thereafter whatsoe'er ye list.

CHR. You dare to offer this, you vixen you ?

POV. And you, accept it : easily enough  
Methinks I'll show you altogether wrong  
Making the good men rich, as you propose.

BL. O clubs and pillories ! To the rescue ! Help !

POV. Don't shout and storm before you have heard the  
facts.

BL. Who can help shouting, when he hears such wild  
Extravagant notions ?

POV. Any man of sense.

CHR. And what's the penalty you'll bear, in case  
You lose the day ?

POV. Whate'er you please.

CHR. 'Tis well.

# ARISTOPHANES

- ΠΕ. τὸ γὰρ αὐτό γ', εἴαν ἡττᾶσθε, καὶ σφῶν δεῖ παθεῖν.  
 ΒΛ. ἱκανοὺς νομίζεις δῆτα θανάτους εἵκοσιν;  
 ΧΡ. ταύτη γε· νῶν δὲ δὺ' ἀποχρήσουσιν μόνω.  
 ΠΕ. οὐκ ἂν φθάνοιτε τοῦτο πράττοντ'· ἢ τί γ' ἂν 485  
 ἔχοι τις ἂν δίκαιον ἀντειπεῖν ἔτι;  
 ΧΟ. ἀλλ' ἤδη χρῆν τι λέγειν ὑμᾶς σοφὸν ᾧ νικήσετε τηνδὶ  
 ἐν τοῖσι λόγοις ἀντιλέγοντες· μαλακὸν δ' ἐνδώσετε  
 μηδέν.  
 ΧΡ. φανερόν μὲν ἔγωγ' οἶμαι γινῶναι τοῦτ' εἶναι πᾶσιν  
 ὁμοίως,  
 ὅτι τοὺς χρηστοὺς τῶν ἀνθρώπων εὖ πράττειν ἐστὶ 490  
 δίκαιον,  
 τοὺς δὲ πονηροὺς καὶ τοὺς ἀθέους τούτων τὰναντία  
 δήπου.  
 τοῦτ' οὖν ἡμεῖς ἐπιθυμοῦντες μόλις εὕρομεν ὥστε  
 γενέσθαι  
 βούλευμα καλὸν καὶ γενναῖον καὶ χρήσιμον εἰς ἅπαν  
 ἔργον.  
 ἦν γὰρ ὁ Πλούτος νυνὶ βλέψη καὶ μὴ τυφλὸς ὢν  
 περινοστήῃ,  
 ὥς τοὺς ἀγαθοὺς τῶν ἀνθρώπων βαδιεῖται κοῦκ 495  
 ἀπολείψει,  
 τοὺς δὲ πονηροὺς καὶ τοὺς ἀθέους φευξεῖται· κᾶτα  
 ποιήσει  
 πάντας χρηστοὺς καὶ πλουτοῦντας δήπου τά τε  
 θεῖα σέβοντας.  
 καίτοι τούτου τοῖς ἀνθρώποις τίς ἂν ἐξεύροι ποτ'  
 ἄμεινον;  
 ΒΛ. οὕτως· ἐγὼ σοι τούτου μάρτυς· μηδὲν ταύτην γ'  
 ἀνερῶτα.  
 ΧΡ. ὥς μὲν γὰρ νῦν ἡμῖν ὁ βίος τοῖς ἀνθρώποις διάκειται, 500

# THE PLUTUS, 482-500

POV. But, if ye are worsted, ye must bear the same.

BL. (*to Chr.*) Think you that twenty deaths are fine enough ?

CHR. Enough for *her* ; but two will do for us.

POV. Well then, be quick about it ; for, indeed,  
How can my statements be with truth gainsaid ?

CH. Find something, I pray, philosophic to say,  
whereby you may vanquish and rout her.  
No thought of retreat ; but her arguments meet  
with arguments stronger and stouter.

CHR. All people with me, I am sure, will agree,  
for to all men alike it is clear,  
That the honest and true should enjoy, as their due,  
a successful and happy career,  
Whilst the lot of the godless and wicked should fall  
in exactly the opposite sphere.  
'Twas to compass this end that myself and my friend  
have been thinking as hard as we can,  
And have hit on a nice beneficial device,  
a truly magnificent plan.

For if Wealth should attain to his eyesight again,  
nor amongst us so aimlessly roam,  
To the dwellings I know of the good he would go,  
nor ever depart from their home.  
The unjust and profane with disgust and disdain  
he is certain thereafter to shun,  
Till all shall be honest and wealthy at last,  
to virtue and opulence won.  
Is there any design more effective than mine  
a blessing on men to confer ?

BL. No, nothing, that's flat ; I will answer for that ;  
so don't be inquiring of *her*.

CHR. For our life of to-day were a man to survey  
and consider its chances aright,

# ARISTOPHANES

τίς ἂν οὐχ ἡγοίτ' εἶναι μανίαν, κακοδαιμονίαν τ'  
ἔτι μάλλον;

πολλοὶ μὲν γὰρ τῶν ἀνθρώπων ὄντες πλουτοῦσι  
πονηροί,

ἀδίκως αὐτὰ ξυλλεξάμενοι· πολλοὶ δ' ὄντες πάννυ  
χρηστοὶ

πράττουσι κακῶς καὶ πεινῶσιν μετὰ σοῦ τε τὰ  
πλείστα σύνεισιν.

οὐκ οὐκ εἶναι φημ', εἰ παύσει ταύτην βλέψας ποθ' ὁ  
Πλοῦτος,

ὁδὸν ἦντιν' ἰὼν τοῖς ἀνθρώποις ἀγάθ' ἂν μείζω 505  
πορίσειεν.

ΠΕ. ἀλλ' ὦ πάντων ῥᾶστ' ἀνθρώπων ἀναπεισθέντ' οὐχ  
ὑγιαίνειν

δύο πρεσβύτα, ξυνθιασώτα τοῦ ληρεῖν καὶ παρα-  
παίειν,

εἰ τοῦτο γένοιθ' ὁ ποθεῖθ' ὑμεῖς, οὐ φημ' ἂν  
λυσιτελεῖν σφῶν.

εἰ γὰρ ὁ Πλοῦτος βλέψει πάλιν διανείμειέν τ' ἴσον  
αὐτόν, 510

οὔτε τέχνην ἂν τῶν ἀνθρώπων οὔτ' ἂν σοφίαν  
μελετώη

οὐδεῖς· ἀμφοῖν δ' ὑμῖν τούτοις ἀφανισθέντων  
ἐθελήσει

τίς χαλκεύειν ἢ ναυπηγεῖν ἢ ῥάπτειν ἢ τροχοποιεῖν  
ἢ σκυτοτομεῖν ἢ πλινθουργεῖν ἢ πλύνειν ἢ σκυλο-  
δεψεῖν

ἢ γῆς ἀρότροις ῥήξας δάπεδον καρπὸν Δηοῦς  
θερίσασθαι, 515

ἢ ἐξῆ ζῆν ἀργοῖς ὑμῖν τούτων πάντων ἀμελοῦσιν;

ΧΡ. λῆρον ληρεῖς. ταῦτα γὰρ ἡμῖν πάνθ' ὅσα νῦν δὴ  
κατέλεξας

## THE PLUTUS, 501-517

He might fancy, I ween, it were madness or e'en  
the sport of some mischievous sprite.

So often the best of the world is possessed  
by the most undeserving of men,  
Who have gotten their pile of money by vile  
injustice ; so often again

The righteous are seen to be famished and lean,  
yea, with *thee* as their comrade to dwell.

Now if Wealth were to-night to recover his sight,  
and her from amongst us expel,

Can you tell me, I pray, a more excellent way  
of bestowing a boon on mankind ?

POV. O men on the least provocation prepared  
to be crazy and out of your mind,

Men bearded and old, yet companions enrolled  
in the Order of zanies and fools,

O what is the gain that the world would obtain  
were it governed by you and your rules ?

Why, if Wealth should allot himself equally out  
(assume that his sight ye restore),

Then none would to science his talents devote  
or practise a craft any more.

Yet if science and art from the world should depart,  
pray whom would ye get for the future

To build you a ship, or your leather to snip,  
or to make you a wheel or a suture ?

Do ye think that a man will be likely to tan,  
or a smithy or laundry to keep,

Or to break up the soil with his ploughshare, and toil  
the fruits of Demeter to reap,

If regardless of these he can dwell at his ease,  
a life without labour enjoying ?

CHOR. Absurd ! why the troubles and tasks you describe  
we of course shall our servants employ in.

# ARISTOPHANES

οἱ θεράποντες μοχθήσουσιν.

ΠΕ. πόθεν οὖν ἔξεις θεράποντας;

ΧΡ. ὠνησόμεθ' ἀργυρίου δήπου.

ΠΕ. τίς δ' ἔσται πρῶτον ὁ πωλῶν,  
ὅταν ἀργύριον κακείνος ἔχη;

ΧΡ. κερδαίνειν βουλόμενός τις 520  
ἔμπορος ἦκων ἐκ Θετταλίας παρὰ πλείστων ἀνδρα-  
ποδιστῶν.

ΠΕ. ἀλλ' οὐδ' ἔσται πρῶτον ἀπάντων οὐδεὶς οὐδ' ἀνδρα-  
ποδιστῆς

κατὰ τὸν λόγον ὃν σὺ λέγεις δήπου. τίς γὰρ  
πλουτῶν ἐθελήσει

κινδυνεύων περὶ τῆς ψυχῆς τῆς αὐτοῦ τοῦτο  
ποιῆσαι;

ᾧστ' αὐτὸς ἀροῦν ἐπαναγκασθεὶς καὶ σκάπτειν  
τᾶλλα τε μοχθεῖν

ὀδυνηρότερον τρίψεις βίοτον πολὺ τοῦ νῦν. 525

ΧΡ. ἐς κεφαλὴν σοί.

ΠΕ. ἔτι δ' οὐχ ἔξεις οὗτ' ἐν κλίνῃ καταδαρθεῖν· οὐ γὰρ  
ἔσονται·

οὗτ' ἐν δάπισιν· τίς γὰρ ὑφαίνειν ἐθελήσει χρυσίου  
ὄντος;

οὔτε μύροις μύρισαι στακτοῖς, ὅποταν νύμφην  
ἀγάγησθον·

οὔθ' ἱματίων βαπτῶν δαπάναις κοσμηῆσαι ποικιλο-  
μόρφων. 530

καίτοι τί πλέον πλουτεῖν ἐστὶν πάντων τούτων  
ἀποροῦντας;

παρ' ἐμοῦ δ' ἔστιν ταῦτ' εὖπορα πάνθ' ὑμῖν ὦν  
δεῖσθον· ἐγὼ γὰρ

τὸν χειροτέχνην ὥσπερ δέσποινα ἐπαναγκάζουσα  
κάθημαι

THE PLUTUS, 518-533

- POV. Your servants ! But how will ye get any now ?  
I pray you the secret to tell.
- CHR. With the silver we've got we can purchase a lot.
- POV. But who is the man that will sell ?
- CHR. Some merchant from Thessaly coming, belike,  
where most of the kidnappers dwell.  
Who still, for the sake of the gain he will make,  
with the slaves that we want will provide us.
- POV. But first let me say, if we walk in the way  
wherein ye are seeking to guide us,  
There'll be never a kidnapper left in the world.  
No merchant of course (can ye doubt it ?)  
His life would expose to such perils as those  
had he plenty of money without it.  
No, no ; I'm afraid you must handle the spade  
and follow the plough-tail in person,  
Your life will have double the toil and the trouble  
it used to.
- CHR. Thyself be thy curse on !
- POV. No more on a bed will you pillow your head,  
for there won't be a bed in the land,  
Nor carpets ; for whom will you find at the loom,  
when he's plenty of money in hand ?  
Rich perfumes no more will ye sprinkle and pour  
as home ye are bringing the bride,  
Or apparel the fair in habiliments rare  
so cunningly fashioned and dyed.  
Yet of little avail is your wealth if it fail  
such enjoyments as these to procure you.  
Ye fools, it is I who alone a supply  
of the goods which ye covet ensure you.  
I sit like a Mistress, by Poverty's lash  
constraining the needy mechanic ;



# ARISTOPHANES

διὰ τὴν χρεῖαν καὶ τὴν πενίαν ζητεῖν ὁπόθεν βίον  
ἔξει.

ΧΡ. σὺ γὰρ ἂν πορίσαι τί δύναι' ἀγαθόν, πλὴν φώδων ἐκ  
βαλανείου, 535

καὶ παιδαρίων ὑποπεινώντων καὶ γραιδίων κολο-  
συρτοῦ;

φθειρῶν τ' ἀριθμὸν καὶ κωνώπων καὶ ψυλλῶν οὐδὲ  
λέγω σοι

ὑπὸ τοῦ πλήθους, αἱ βομβοῦσαι περὶ τὴν κεφαλὴν  
ἀνιῶσιν,

ἐπεγείρουσαι καὶ φράζουσαι, “ πεινήσεις, ἀλλ'  
ἐπανίστω.”

πρὸς δέ γε τούτοις ἀνθ' ἱματίου μὲν ἔχειν ῥάκος·  
ἀντὶ δὲ κλίνης 540

στιβάδα σχοίνων κόρεων μεστήν, ἥ τοὺς εὐδοντας  
ἐγείρει·

καὶ φορμὸν ἔχειν ἀντὶ τάπητος σαπρόν· ἀντὶ δὲ  
προσκεφαλαίου,

λίθον εὐμεγέθη πρὸς τῇ κεφαλῇ· σιτεῖσθαι δ' ἀντὶ  
μὲν ἄρτων

μαλάχης πτόρθους, ἀντὶ δὲ μάξης φυλλεῖ' ἰσχνῶν  
ῥαφανίδων,

ἀντὶ δὲ θράνου στάμνου κεφαλὴν κατεαγός, ἀντὶ  
δὲ μάκτρας 545

πιθάκνης πλευρὰν ἐρρωγυῖαν καὶ ταύτην. ἄρά γε  
πολλῶν

ἀγαθῶν πᾶσιν τοῖς ἀνθρώποις ἀποφαίνω σ' αἴτιον  
οὔσαν;

ΠΕ. σὺ μὲν οὐ τὸν ἐμὸν βίον εἴρηκας, τὸν τῶν πτωχῶν  
δ' ὑπεκρούσω.

ΧΡ. οὐκοῦν δήπου τῆς πτωχείας πενίαν φαμὲν εἶναι  
ἀδελφήν.

# THE PLUTUS, 534-549

When I raise it, to earn his living he'll turn,  
and work in a terrible panic.

CHR. Why, what have *you* got to bestow but a lot  
of burns from the bathing-room station <sup>a</sup>  
And a hollow-cheeked rabble of destitute hags,  
and brats on the verge of starvation ?  
And the lice, if you please, and the gnats and the fleas  
whom I can't even count for their numbers,  
Who around you all night will buzz and will bite,  
and arouse you betimes from your slumbers.

*Up ! up ! they will shrill, 'tis to hunger, but still  
up ! up ! to your pain and privation.*

For a robe but a rag, for a bed but a bag  
of rushes which harbour a nation

Of bugs whose envenomed and tireless attacks  
would the soundest of sleepers awaken.

And then for a carpet a sodden old mat,  
which is falling to bits, must be taken.

And a jolly hard stone for a pillow you'll own ;  
and, for girdle-cakes barley and wheaten,

Must leaves dry and lean of the radish or e'en  
sour stalks of the mallow be eaten.

And the head of a barrel, stove in, for a chair ;  
and, instead of a trough, for your kneading

A stave of a vat you must borrow, and that  
all broken. So great and exceeding

Are the blessings which Poverty brings in her train  
on the children of men to bestow !

POV. The life you define with such skill is not mine :  
'tis the life of a beggar, I trow.<sup>b</sup>

CHR. Well, Poverty, Beggary, truly the twain  
to be sisters we always declare.

<sup>a</sup> The poor, crowding round the stove in the public baths, would get blisters and burns.

<sup>b</sup> Lit. "but it is the beggars' life you descanted upon" (ὕπερκρούσω).

# ARISTOPHANES

- ΠΕ. ὑμεῖς γ' οὔτερ καὶ Θρασυβούλῳ Διονύσιον εἶναι  
 ὅμοιον. 550  
 ἀλλ' οὐχ οὐμὸς τοῦτο πέπονθεν βίος οὐ μὰ Δί',  
 οὐδέ γε μέλλει.  
 πτωχοῦ μὲν γὰρ βίος, ὃν σὺ λέγεις, ζῆν ἐστὶν  
 μηδὲν ἔχοντα·  
 τοῦ δὲ πένητος ζῆν φειδόμενον καὶ τοῖς ἔργοις  
 προσέχοντα,  
 περιγίγνεσθαι δ' αὐτῷ μηδέν, μὴ μέντοι μηδ'  
 ἐπιλείπειν.
- ΧΡ. ὥς μακαρίτην, ᾧ Δάματερ, τὸν βίον αὐτοῦ κατ-  
 ἔλεξας, 555  
 εἰ φεισάμενος καὶ μοχθήσας καταλείψει μηδὲ  
 ταφῆναι.
- ΠΕ. σκώπτειν πειρᾷ καὶ κωμῳδεῖν τοῦ σπουδάζειν  
 ἀμελήσας,  
 οὐ γινώσκων ὅτι τοῦ Πλούτου παρέχω βελτίονας  
 ἄνδρας  
 καὶ τὴν γνώμην καὶ τὴν ιδέαν. παρὰ τῷ μὲν γὰρ  
 ποδαγρῶντες  
 καὶ γαστρῶδεις καὶ παχύκνημοι καὶ πίνονές εἰσιν  
 ἀσελγῶς, 560  
 παρ' ἐμοί δ' ἰσχυροὶ καὶ σφηκῶδεις καὶ τοῖς ἐχθροῖς  
 ἀνιστοροί.
- ΧΡ. ἀπὸ τοῦ λιμοῦ γὰρ ἴσως αὐτοῖς τὸ σφηκῶδες σὺ  
 πορίζεις.
- ΠΕ. περὶ σωφροσύνης ἤδη τοίνυν περανῶ σφῶν, κἀνα-  
 διδάξω  
 ὅτι κοσμιότης οἰκεῖ μετ' ἐμοῦ, τοῦ Πλούτου δ'  
 ἐστὶν ὑβρίζειν.
- ΧΡ. πάνν γοῦν κλέπτειν κόσμιόν ἐστιν καὶ τοὺς τοίχους  
 διορύττειν. 565

THE PLUTUS, 550-565

rov. Aye you ! who to good Thrasybulus forsooth  
Dionysius the Tyrant compare !<sup>a</sup>  
But the life I allot to my people is not,  
nor shall be, so full of distresses.  
'Tis a beggar alone who has nought of his own,  
nor even an obol possesses.  
My *poor* man, 'tis true, has to scrape and to screw  
and his work he must never be slack in ;  
There'll be no superfluity found in his cot ;  
but then there will nothing be lacking.

**CHR.** Damater ! a life of the Blessed you give :  
for ever to toil and to slave  
At Poverty's call, and to leave after all  
not even enough for a grave.

rov. You are all for your jeers and your comedy-sneers,  
and you can't be in earnest a minute,  
Nor observe that alike in their bodily frame  
and the spirit residing within it,  
My people are better than Wealth's ; for by *him*,  
men bloated and gross are presented,  
Fat rogues with big bellies and dropsical legs,  
whose toes by the gout are tormented ;  
But mine are the lean and the wasplike and keen,  
who strike at their foemen and sting them.

CHR. Ah, yes ; to a wasplike condition, no doubt,  
by the pinch of starvation you bring them.

rov. I can show you besides that Decorum abides  
with those whom I visit ; that mine  
Are the modest and orderly folk, and that Wealth's  
are " with insolence flushed and with wine."

CHR. 'Tis an orderly job, then, to thief and to rob  
and to break into houses by night.

\* The tyrant, to the deliverer from tyrants. Thrasybulus had delivered Athens from the Thirty Tyrants, yet in his later years he had been denounced by hireling orators; *E.* 203.

# ARISTOPHANES

- ΒΛ. νῆ τὸν Δία γ' εἴ γε λαθεῖν αὐτὸν δεῖ, πῶς οὐ  
κόσμιόν ἐστιν;
- ΠΕ. σκέψαι τοῖνυν ἐν ταῖς πόλεσιν τοὺς ῥήτορας, ὥς  
ὁπόταν μὲν  
ὧσι πένητες, περὶ τὸν δῆμον καὶ τὴν πόλιν εἰσὶ δίκαιοι,  
πλουτήσαντες δ' ἀπὸ τῶν κοινῶν παραχρῆμ' ἄδικοι  
γεγένηνται,  
ἐπιβουλεύουσί τε τῷ πλήθει καὶ τῷ δήμῳ πολεμοῦσιν. 570
- ΧΡ. ἀλλ' οὐ ψεύδει τούτων γ' οὐδέν, καίπερ σφόδρα  
βάσκανος οὔσα.  
ἀτὰρ οὐχ ἥττον γ' οὐδὲν κλαύσει, μηδὲν ταύτῃ γε  
κομῆσης,  
ὅτιν' ζητεῖς τοῦτ' ἀναπεῖθαι ἡμᾶς, ὥς ἔστιν  
ἀμείνων  
πενία πλούτου.
- ΠΕ. καὶ σύ γ' ἐλέγξαι μ' οὐπω δύνασαι περὶ τούτου,  
ἀλλὰ φλυαρεῖς καὶ πτερυγίζεις.
- ΧΡ. καὶ πῶς φεύγουσί σ' ἅπαντες; 575
- ΠΕ. ὅτι βελτίους αὐτοὺς ποιῶ. σκέψασθαι δ' ἔστι  
μάλιστα  
ἀπὸ τῶν παίδων· τοὺς γὰρ πατέρας φεύγουσι,  
φρονούντας ἄριστα  
αὐτοῖς. οὕτω διαγιγνώσκειν χαλεπὸν πρᾶγμ' ἐστὶ  
δίκαιον.
- ΧΡ. τὸν Δία φήσεις ἄρ' οὐκ ὀρθῶς διαγιγνώσκειν τὸ  
κράτιστον·  
κακέϊνος γὰρ τὸν πλούτον ἔχει.
- ΒΛ. ταύτην δ' ἡμῖν ἀποπέμπει. 580
- ΠΕ. ἀλλ' ὦ Κρονικαῖς λήμαις ὄντως λημῶντες τὰς φρένας  
ἄμφω,  
ὁ Ζεὺς δήπου πένεται, καὶ τοῦτ' ἤδη φανερώς σε  
διδάξω.

# THE PLUTUS, 566-582

- BL. Such modesty too ! In whatever they do  
they are careful to keep out of sight.
- POV. Behold in the cities the Orator tribe ;  
when poor in their early career  
How faithful and just to the popular trust,  
how true to the State they appear.  
When wealth at the City's expense they have gained,  
they are worsened at once by the pelf,  
Intriguing the popular cause to defeat,  
attacking the People itself.
- CHR. That is perfectly true though 'tis spoken by you,  
you spiteful malevolent witch !  
But still you shall squall for contending that all  
had better be poor than be rich.  
So don't be elate ; for a terrible fate  
shall your steps overtake before long.
- POV. Why, I haven't yet heard the ghost of a word  
to prove my contention is wrong.  
You splutter and try to flutter and fly :  
but of argument never a letter.
- CHR. Pray why do all people abhor you and shun ?
- POV. Because I'm for making them better.  
So children, we see, from their parents will flee  
who would teach them the way they should go.  
So hardly we learn what is right to discern ;  
so few what is best for them know.
- CHR. Then Zeus, I suppose, is mistaken, nor knows  
what most for his comfort and bliss is,  
Since money and pelf he acquires for himself.  
And *her* to the earth he dismisses.
- BL.
- POV. O dullards and blind ! full of styes is your mind ;  
there are tumours titanic within it.  
Zeus wealthy ! Not he : he's as poor as can be :  
and this I can prove in a minute.

# ARISTOPHANES

εἰ γὰρ ἐπλούτει, πῶς ἂν ποιῶν τὸν Ὀλυμπικὸν  
αὐτὸς ἀγῶνα,  
ἵνα τοὺς Ἑλληνας ἅπαντας αἰεὶ δι' ἔτους πέμπτον  
ξυναγείρει,  
ἀνεκήρυττεν τῶν ἀσκητῶν τοὺς νικῶντας στεφανώσας 58  
κοτινῷ στεφάνῳ; καίτοι χρυσῷ μᾶλλον ἐχρῆν, εἴπερ  
ἐπλούτει.

ΧΡ. οὐκοῦν τούτῳ δῆπου δηλοῖ τιμῶν τὸν πλοῦτον  
ἐκεῖνος·  
φειδόμενος γὰρ καὶ βουλόμενος τούτου μηδὲν  
δαπανᾶσθαι,  
λήροις ἀναδῶν τοὺς νικῶντας τὸν πλοῦτον ἐᾷ παρ'  
ἐαυτῷ.

ΠΕ. πολὺ τῆς πενίας πρᾶγμ' αἴσχιον ζητεῖς αὐτῷ περι-  
άψαι, 590  
εἰ πλούσιος ὢν ἀνελεύθερός ἐσθ' οὕτωςι καὶ φιλο-  
κερδῆς.

ΧΡ. ἀλλὰ σέ γ' ὁ Ζεὺς ἐξολέσειεν κοτινῷ στεφάνῳ  
στεφανώσας.

ΠΕ. τὸ γὰρ ἀντιλέγειν τολμᾶν ὑμᾶς ὥς οὐ πάντ' ἔστ'  
ἀγὰθ' ὑμῖν  
διὰ τὴν Πενίαν.

ΧΡ. παρὰ τῆς Ἑκάτης ἔξεστιν τοῦτο πυθέσθαι,  
εἴτε τὸ πλουτεῖν εἴτε τὸ πεινῆν βέλτιον. φησὶ γὰρ 595  
αὕτη  
τοὺς μὲν ἔχοντας καὶ πλουτοῦντας δεῖπνον κατὰ  
μῆν' ἀποπέμπειν,  
τοὺς δὲ πένητας τῶν ἀνθρώπων ἀρπάζειν πρὶν  
καταθεῖναι.

ἀλλὰ φθείρου καὶ μὴ γρύξῃς

<sup>a</sup> "On the thirtieth day of every month (ταῖς τριακάσι, Athenaeus vii. 126) those who could afford it were accustomed to

# THE PLUTUS, 583-598

If Zeus be so wealthy, how came it of yore  
that out of his riches abounding  
He could find but a wreath of wild olive for those  
who should win at the games he was founding,  
By all the Hellenes in each fourth year  
on Olympia's plains to be holden?

If Zeus were as wealthy and rich as you say,  
the wreath should at least have been golden.

CHOR. It is plain, I should think, 'tis from love of the chink  
that the conduct you mention arises;

The God is unwilling to lavish a doit  
of the money he loves upon prizes.

The rubbish may go to the victors below;  
the gold he retains in his coffers.

POV. How dare you produce such a libel on Zeus,  
you couple of ignorant scoffers?

'Twere better, I'm sure, to be honest and poor,  
than rich and so stingy and screwing.

CHOR. Zeus crown you, I pray, with the wild olive spray,  
and send you away to your ruin!

POV. To think that you dare to persist and declare  
that Poverty does not present you  
With all that is noblest and best in your lives!

CHOR. Will Hecate's judgement content you? <sup>a</sup>  
If you question her which are the better, the rich

or the poor, she will say, I opine,  
*Each month do the wealthy a supper provide,*

*to be used in my service divine,*  
*But the poor lie in wait for a snatch at the plate,*  
*or e'er it is placed on my shrine.*

So away, nor retort with a g-r-r, you degraded  
send a meal (called 'Ἡκάτης δειπνον) to the little shrines of Hecate  
at the cross-roads, ἐν ταῖς τριβάδοις. These were intended as offerings  
to the goddess, but in reality they were soon snapped up by  
needy wayfarers": R.



# ARISTOPHANES

- ἔτι μὴδ' ὅτιοῦν.  
οὐ γὰρ πείσεις, οὐδ' ἦν πείσης. 600
- ΠΕ. ὦ πόλις Ἀργους.  
ΧΡ. Παύσωνα κάλει τὸν ξύσσιτον.  
ΠΕ. τί πάθω τλήμων;  
ΧΡ. ἔρρ' ἐς κόρακας θάπτον ἀφ' ἡμῶν.  
ΠΕ. εἶμι δὲ ποῖ γῆς; 605  
ΧΡ. ἐς τὸν κύφων· ἀλλ' οὐ μέλλειν  
χρή σ', ἀλλ' ἀνύειν.  
ΠΕ. ἦ μὴν ὑμεῖς γ' ἔτι μ' ἐνταυθι  
μεταπέμψεσθον.  
ΧΡ. τότε νοστήσεις· νῦν δὲ φθείρου. 610  
κρεῖττον γάρ μοι πλουτεῖν ἐστίν,  
σέ δ' ἔαν κλάειν μακρὰ τὴν κεφαλὴν.  
ΒΛ. νῆ Δί' ἔγωγ' οὖν ἐθέλω πλουτῶν  
εὐωχεῖσθαι μετὰ τῶν παίδων  
τῆς τε γυναικός, καὶ λουσάμενος 615  
λιπαρὸς χωρῶν ἐκ βαλανείου  
τῶν χειροτεχνῶν  
καὶ τῆς Πενίας καταπαρδεῖν.  
ΧΡ. αὕτη μὲν ἡμῖν ἡπίτριπτος οἴχεται.  
ἐγὼ δὲ καὶ σύ γ' ὥς τάχιστα τὸν θεὸν 620  
ἐγκατακλινοῦντ' ἄγωμεν εἰς Ἀσκληπιοῦ.  
ΒΛ. καὶ μὴ διατρίβωμέν γε, μὴ πάλιν τις αὖ  
ἐλθὼν διακωλύσῃ τι τῶν προὔργου ποιεῖν.  
ΧΡ. παῖ Καρίων, τὰ στρώματ' ἐκφέρειν σ' ἐχρῆν,  
αὐτόν τ' ἄγειν τὸν Πλούτον, ὥς νομίζεται, 625  
καὶ τᾶλλ' ὅσ' ἐστὶν ἔνδον εὐτρεπισμένα.

<sup>a</sup> From Eur. *Telephus*, fr. 713. The three words, κλέεθ' οἶα λέγει, which follow in all mss., spoil the metre, and are doubtless taken from K. 813.

<sup>b</sup> A painter and a scoundrel.

# THE PLUTUS, 599-626

- Importunate scold !  
 Persuade me you may, but I won't be persuaded.  
 POV. O Argos, behold ! <sup>a</sup>  
 CHR. Nay Pauson,<sup>b</sup> your messmate, to aid you invite.  
 POV. O woe upon woe !  
 CHR. Be off to the ravens ; get out of my sight.  
 POV. O where shall I go ?  
 CHR. Go ? Go to the pillory ; don't be so slack,  
 Nor longer delay.  
 POV. Ah me, but ye'll speedily send for me back,  
 Who scout me to-day !  
 CHR. When we send for you, come ; not before. So  
 farewell !  
 With Wealth as my comrade 'tis better to dwell.  
 Get you gone, and bemoan your misfortunes alone.  
 BL. I too have a mind for an opulent life  
 Of revel and mirth with my children and wife,  
 Untroubled by Poverty's panics.  
 And then as I'm passing, all shiny and bright,  
 From my bath to my supper, what joy and delight  
 My fingers to snap in disdain at the sight  
 Of herself and her frowsy mechanics.  
 CHR. That cursed witch, thank Heaven, has gone and left  
 us.  
 But you and I will take the God at once  
 To spend the night inside Asclepius' Temple.  
 BL. And don't delay one instant, lest there come  
 Some other hindrance to the work in hand.<sup>c</sup>  
 CHR. Hi ! boy there, Cario, fetch me out the blankets,  
 And bring the God himself, with due observance,  
 And whatsoever is prepared within.

<sup>a</sup> After 626 they all quit the stage. A whole night is supposed to pass, and next day Cario suddenly runs in with joyful news. He addresses the Chorus in the orchestra.

# ARISTOPHANES

- ΚΑ. ὦ πλείστα Θησείοις μεμυστιλημένοι  
γέροντες ἄνδρες ἐπ' ὀλιγίστοις ἀλφίτοις,  
ὥς εὐτυχεῖθ', ὥς μακαρίως πεπράγατε,  
ἄλλοι θ' ὅσοις μέτεστι τοῦ χρηστοῦ τρόπον. 630
- ΧΟ. τί δ' ἔστω, ὦ βέλτιστε τῶν σαυτοῦ φίλων;  
φαίνει γὰρ ἦκειν ἄγγελος χρηστοῦ τινος.
- ΚΑ. ὁ δεσπότης πέπραγεν εὐτυχέστατα,  
μᾶλλον δ' ὁ Πλούτος αὐτός· ἀντὶ γὰρ τυφλοῦ  
ἐξωμμάτῳται καὶ λελάμπρυνται κόρας,  
Ἄσκληπιοῦ παιῶνος εὐμενοῦς τυχῶν. 635
- ΧΟ. λέγεις μοι χαράν, λέγεις μοι βοάν.
- ΚΑ. πάρεστι χαίρειν, ἦν τε βούλησθ' ἦν τε μή.
- ΧΟ. ἀναβοάσομαι τὸν εὐπαιδα καὶ  
μέγα βροτοῖσι φέγγος Ἄσκληπιόν. 640
- ΓΤΝΗ. τίς ἢ βοή ποτ' ἐστίν; ἄρ' ἀγγέλλεται  
χρηστόν τι; τοῦτο γὰρ ποθοῦς' ἐγὼ πάλαι  
ἔνδον κάθημαι περιμένουσα τουτονί.
- ΚΑ. ταχέως ταχέως φέρ' οἶνον, ὦ δέσπων', ἵνα  
καυτὴ πίῃς· φιλεῖς δὲ δρῶς' αὐτὸ σφόδρα· 645  
ὥς ἀγαθὰ συλλήβδην ἅπαντά σοι φέρω.
- ΓΥ. καὶ ποῦ 'στιν;
- ΚΑ. ἐν τοῖς λεγομένοις εἴσει τάχα.
- ΓΥ. πέραινε τοίνυν ὅ τι λέγεις ἀνύσας ποτέ.
- ΚΑ. ἄκουε τοίνυν, ὥς ἐγὼ τὰ πράγματα  
ἐκ τῶν ποδῶν ἐς τὴν κεφαλὴν σοι πάντ' ἐρῶ. 650

<sup>a</sup> "At the feasts of Theseus, in token of the unity which he introduced into the Athenian commonwealth, the poorer classes were entertained at a meal, apparently not of a very sumptuous character, provided at the public cost. The meal seems to have consisted of porridge and barley-bread; and the guests hollowed out bits of the bread as scoops wherewith to eat the porridge. A scoop so made was called *μυστιλη*, and *μεμυστιλημένοι* means 'ye who have scooped up your porridge'; *ἐπ' ὀλιγίστοις ἀλφίτοις*, 'on tiniest rations of barley-meal.' These workhouse meals, as we may

# THE PLUTUS, 627-650

- CA. Here's joy, here's happiness, old friends, for you  
Who, at the feast of Theseus,<sup>a</sup> many a time  
Have ladled up small sops of barley-broth !  
Here's joy for you and all good folk besides.
- CH. How now, you best of all your fellow-knaves ?  
You seem to come a messenger of good.
- CA. With happiest fortune has my master sped,  
Or rather Wealth himself ; no longer blind,  
He hath relumed the brightness of his eyes,  
So kind a Healer hath Asclepius proved.<sup>b</sup>
- CH. (*singing*) Joy for the news you bring.  
Joy ! Joy ! with shouts I sing
- CA. Aye, will you, nill you, it is joy indeed.
- CH. (*singing*) Sing we with all our might Asclepius first  
and best,  
To men a glorious light, Sire in his offspring blest.
- WIFE. What means this shouting ? Has good news  
arrived ?  
For I've been sitting till I'm tired within  
Waiting for *him*, and longing for good news.
- CA. Bring wine, bring wine, my mistress ; quaff yourself  
The flowing bowl ; (you like it passing well).  
I bring you here all blessings in a lump.
- WIFE. Where ?
- CA. That you'll learn from what I am going to say.
- WIFE. Be pleased to tell me with what speed you can.
- CA. Listen. I'll tell you all this striking business  
Up from the foot on to the very head.

almost deem them, were formerly reckoned luxurious by these poor old men, but now what a change is impending in their ideas and prospects" : R.

<sup>b</sup> Lines 635-6 are from Sophocles, *Phineus* fr. 644. The sons of Phineus were blinded by him, or by their stepmother ; Phineus himself, blinded, had to endure the assaults of Harpies until Asclepius restored sight to his sons. Line 638 is some tragic fragment or parody : Schol.

# ARISTOPHANES

ΓΓ. μὴ δῆτ' ἔμοιγ' ἐς τὴν κεφαλὴν.

ΚΑ. μὴ τὰγαθὰ

ἂ νῦν γεγένηται;

ΓΓ. μὴ μὲν οὖν τὰ πράγματα.

ΚΑ. ὥς γὰρ τάχιστ' ἀφικόμεθα πρὸς τὸν θεὸν  
 ἄγοντες ἄνδρα τότε μὲν ἀθλιώτατον,  
 νῦν δ' εἴ τι ν' ἄλλον μακάριον κευδαίμονα, 655  
 πρῶτον μὲν αὐτὸν ἐπὶ θάλατταν ἤγομεν,  
 ἔπειτ' ἐλουῦμεν.

ΓΓ. νῆ Δί' εὐδαίμων ἄρ' ἦν  
 ἀνὴρ γέρων ψυχρῇ θαλάττῃ λούμενος.

ΚΑ. ἔπειτα πρὸς τὸ τέμενος ἦμεν τοῦ θεοῦ.  
 ἐπεὶ δὲ βωμῷ πόπανα καὶ προθύματα 660  
 καθωσιώθη, πέλανος Ἑφαιστου φλογί,  
 κατεκλίναμεν τὸν Πλούτον, ὥσπερ εἰκὸς ἦν·  
 ἡμῶν δ' ἕκαστος στιβάδα παρεκαττύετο.

ΓΓ. ἦσαν δέ τινες κἄλλοι δεόμενοι τοῦ θεοῦ;

ΚΑ. εἷς μὲν γε Νεοκλείδης, ὃς ἐστι μὲν τυφλός, 665  
 κλέπτων δὲ τοὺς βλέποντας ὑπερηκόντισεν·  
 ἕτεροί τε πολλοὶ παντοδαπὰ νοσήματα  
 ἔχοντες· ὥς δὲ τοὺς λύχνους ἀποσβέσας  
 ἡμῶν παρήγγειλεν καθεύδειν τοῦ θεοῦ

ὁ πρόπολος, εἰπὼν, ἦν τις αἰσθηταὶ ψόφου, 670  
 σιγᾶν, ἅπαντες κοσμίως κατεκείμεθα.

κἀγὼ καθεύδειν οὐκ ἐδυνάμην, ἀλλὰ με  
 ἀθάρης χύτρα τις ἐξέπληττε κειμένη  
 ὀλίγον ἄπωθεν τῆς κεφαλῆς του γραδίου,  
 ἐφ' ἣν ἐπεθύμουν δαιμονίως ἐφερπύσαι. 675  
 ἔπειτ' ἀναβλέψας ὁρῶ τὸν ἱερέα

τοὺς φθοῖς ἀφαρπάζοντα καὶ τὰς ἰσχάδας  
 ἀπὸ τῆς τραπέζης τῆς ἱερᾶς. μετὰ τοῦτο δὲ  
 περιῆλθε τοὺς βωμοὺς ἅπαινας ἐν κύκλῳ,

# THE PLUTUS, 651-679

WIFE. Not on *my* head,<sup>a</sup> I pray you.

CA. Not the blessings

We have all got ?

WIFE. Not all that striking business.

CA. Soon as we reached the Temple of the God  
Bringing the man, most miserable then,  
But who so happy, who so prosperous now ?  
Without delay we took him to the sea  
And bathed him there.

WIFE. O what a happy man,  
The poor old fellow bathed in the cold sea !

CA. Then to the precincts of the God we went.  
There on the altar honey-cakes and bakemeats  
Were offered, food for the Hephaestian flame.  
There laid we Wealth as custom bids ; and we  
Each for himself stitched up a pallet near.

WIFE. Were there no others waiting to be healed ?

CA. Neocleides<sup>b</sup> was, for one ; the purblind man,  
Who in his thefts out-shoots the keenest-eyed.  
And many others, sick with every form  
Of ailment. Soon the Temple servitor  
Put out the lights, and bade us fall asleep,  
Nor stir, nor speak, whatever noise we heard.  
So down we lay in orderly repose.  
And I could catch no slumber, not one wink,  
Struck by a nice tureen of broth which stood  
A little distance from an old wife's head,  
Whereto I marvellously longed to creep.  
Then, glancing upwards, I behold the priest  
Whipping the cheese-cakes and the figs from off  
The holy table ; thence he coasted round  
To every altar, spying what was left.

<sup>a</sup> A reference to the common imprecation *ἐς κεφαλὴν σοι*. She misunderstands the words.

<sup>b</sup> An orator, informer, and thief ; see *E.* 254, 398-407.

# ARISTOPHANES

- εἴ που πόπανον εἴη τι καταλελειμμένον· 680  
 ἔπειτα ταῦθ' ἤγιζεν εἰς σάκταν τινά.  
 καὶ γὰρ νομίσας πολλὴν ὁσίαν τοῦ πράγματος  
 ἐπὶ τὴν χύτραν τὴν τῆς ἀθάρης ἀνίσταμαι.
- ΓΥ. ταλάντατ' ἀνδρῶν, οὐκ ἐδεδοίκεις τὸν θεόν;  
 ΚΑ. νῆ τοὺς θεοὺς ἔγωγε μὴ φθάσειέ με 685  
 ἐπὶ τὴν χύτραν ἔλθων ἔχων τὰ στέμματα.  
 ὁ γὰρ ἱερεὺς αὐτοῦ με προὔδιδάξατο.  
 τὸ γράδιον δ' ὥς ἦσθετο δὴ μου τὸν ψόφον,  
 τὴν χεῖρ' ὑφῆκε κατὰ συρίζας ἐγὼ  
 ὁδὰξ ἐλαβόμην, ὥς παρείας ὦν ὄφεις. 690  
 ἢ δ' εὐθέως τὴν χεῖρα πάλιν ἀνέσπασε,  
 κατέκειτο δ' αὐτὴν ἐντυλίξας ἡσυχῇ,  
 ὑπὸ τοῦ δέους βδέουσα δριμύτερον γαλῆς.  
 καὶ γὰρ τότε ἤδη τῆς ἀθάρης πολλὴν ἔφλων·  
 ἔπειτ' ἐπειδὴ μεστὸς ἦν, ἀνεπανόμην. 695
- ΓΥ. ὁ δὲ θεὸς ὑμῖν οὐ προσήειν;  
 ΚΑ. οὐδέπω,  
 μετὰ τοῦτο δ' ἤδη· καὶ γελοῖον δῆτά τι  
 ἐποίησα· προσιόντος γὰρ αὐτοῦ μέγα πάννυ  
 ἀπέπαρδον· ἢ γαστήρ γὰρ ἐπεφύσητό μου.
- ΓΥ. ἦ πού σε διὰ τοῦτ' εὐθὺς ἐβδελύττετο. 700  
 ΚΑ. οὐκ, ἀλλ' Ἰασὼ μὲν τις ἀκολουθοῦσ' ἄμα  
 ὑπηρυθρίασε χεῖρ Πανάκει' ἀπεστράφη  
 τὴν ῥῖν' ἐπιλαβοῦσ'· οὐ λιβανωτὸν γὰρ βδέω.
- ΓΥ. αὐτὸς δ' ἐκείνος;  
 ΚΑ. οὐ μὰ Δί', οὐδ' ἐφρόντισεν.
- ΓΥ. λέγεις ἄγροικον ἄρα σύ γ' εἶναι τὸν θεόν. 705  
 ΚΑ. μὰ Δί' οὐκ ἔγωγ', ἀλλὰ σκατοφάγον.  
 ΓΥ. αἶ τάλαν.

# THE PLUTUS, 680-706

And everything he found he consecrated  
 Into a sort of sack ; so I, concluding  
 This was the right and proper thing to do,  
 Arose at once to tackle that tureen.

WIFE. Unhappy man ! Did you not fear the God ?

CA. Indeed I did, lest he should cut in first,  
 Garlands and all, and capture my tureen.  
 For so the priest forewarned me he might do.  
 Then the old lady when my steps she heard  
 Reached out a stealthy hand ; I gave a hiss,  
 And mouthed it gently like a sacred snake.<sup>a</sup>  
 Back flies her hand ; she draws her coverlets  
 More tightly round her, and, beneath them, lies  
 In deadly terror like a frightened cat.  
 Then of the broth I gobbled down a lot  
 Till I could eat no more, and then I stopped.

WIFE. Did not the God approach you ?

CA. Not till later.

And then I did a thing will make you laugh.  
 For as he neared me, by some dire mishap  
 My wind exploded like a thunder-clap.

WIFE. I guess the God was awfully disgusted.

CA. No, but Iaso<sup>b</sup> blushed a rosy red  
 And Panacea turned away her head  
 Holding her nose : my wind's not frankincense.

WIFE. But he himself ?

CA. Observed it not, nor cared.

WIFE. O why, you're making out the God a clown !

CA. No, no ; an ordure-taster.<sup>c</sup>

WIFE. Oh ! you wretch.

<sup>a</sup> The *παρείας*, a harmless yellow snake, many of which were kept in the precinct. See Introd., and below, 733.

<sup>b</sup> Iaso, Panaceaia, and Hygieia were daughters of Asclepius.

<sup>c</sup> διότι οἱ ἰατροὶ ἐκ τοῦ τὰ σωμάτων κενώματα βλέπειν καὶ οὖρα τοῦς μισθοὺς λαμβάνουσιν : Schol.



# ARISTOPHANES

- ΚΑ. μετὰ ταῦτ' ἐγὼ μὲν εὐθὺς ἐνεκαλυψάμην  
 δέισας, ἐκείνος δ' ἐν κύκλῳ τὰ νοσήματα  
 σκοπῶν περιήει πάντα κοσμίως πάνν.  
 ἔπειτα παῖς αὐτῷ λίθινον θυείδιον 710  
 παρέθηκε καὶ δοίδυκα καὶ κιβώτιον.
- ΓΥ. λίθινον;
- ΚΑ. μὰ Δί' οὐ δῆτ', οὐχὶ τό γε κιβώτιον.
- ΓΥ. σὺ δὲ πῶς ἑώρας, ὦ κάκιστ' ἀπολούμενε,  
 ὅς ἐγκεκαλύφθαι φήης;
- ΚΑ. διὰ τοῦ τριβωνίου.  
 ὅπας γὰρ εἶχεν οὐκ ὀλίγας μὰ τὸν Δία. 715  
 πρῶτον δὲ πάντων τῷ Νεοκλείδῃ φάρμακον  
 καταπλαστὸν ἐνεχείρησε τρίβειν, ἐμβαλὼν  
 σκοροδῶν κεφαλὰς τρεῖς Τηνίων. ἔπειτ' ἔφλα  
 ἐν τῇ θυείᾳ συμπαραμιγνύων ὁπὸν  
 καὶ σχῖνον· εἶτ' ὅξει διέμενος Σφηττίῳ, 720  
 κατέπλασεν αὐτοῦ τὰ βλέφαρ' ἐκστρέψας, ἵνα  
 ὀδυνῶτο μᾶλλον. ὁ δὲ κεκραγὼς καὶ βοῶν  
 ἔφευγ' ἀνάξας· ὁ δὲ θεὸς γελάσας ἔφη·  
 ἐνταῦθα νῦν κάθησο καταπεπλασμένος,  
 ἵν' ὑπομνύμενον παύσω σε τῆς ἐκκλησίας. 725
- ΓΥ. ὥς φιλόπολις τίς ἐσθ' ὁ δαίμων καὶ σοφός.
- ΚΑ. μετὰ τοῦτο τῷ Πλούτῳ παρεκαθέζετο,  
 καὶ πρῶτα μὲν δὴ τῆς κεφαλῆς ἐφήψατο,  
 ἔπειτα καθαρὸν ἡμιτύβιον λαβὼν  
 τὰ βλέφαρα περιέψησεν· ἡ Πανάκεια δὲ 730  
 κατεπέτασ' αὐτοῦ τὴν κεφαλὴν φοινικίδι  
 καὶ πᾶν τὸ πρόσωπον· εἶθ' ὁ θεὸς ἐπόππυσεν.  
 ἐξηξάτην οὖν δύο δράκοντ' ἐκ τοῦ νεῶ  
 ὑπερφυεῖς τὸ μέγεθος.

# THE PLUTUS, 707-734

CA. So then, alarmed, I muffled up my head,  
Whilst *he* went round, with calm and quiet tread,  
To every patient, scanning each disease.  
Then by his side a servant placed a stone  
Pestle and mortar ; and a medicine chest.

WIFE. A stone one ?

CA. Hang it, not the medicine chest.

WIFE. How saw you this, you villain, when your head,  
You said just now, was muffled ?

CA. Through my cloak.

Full many a peep-hole has that cloak, I trow.  
Well, first he set himself to mix a plaster  
For Neocleides, throwing in three cloves  
Of Tenian garlic ; and with these he mingled  
Verjuice and squills ; and brayed them up together  
Then drenched the mass with Sphettian vinegar,  
And turning up the eyelids of the man  
Plastered their inner sides, to make the smart  
More painful. Up he springs with yells and roars  
In act to flee ; then laughed the God, and said,  
*Nay, sit thou there, beplastered ; I'll restrain thee,  
Thou reckless swearer, from the Assembly now.*<sup>a</sup>

WIFE. O what a clever, patriotic God !

CA. Then, after this, he sat him down by Wealth,  
And first he felt the patient's head, and next  
Taking a linen napkin, clean and white,  
Wiped both his lips, and all around them, dry.  
Then Panacea with a scarlet cloth  
Covered his face and head ; then the God clucked,  
And out there issued from the holy shrine  
Two great enormous serpents.

<sup>a</sup> Reading and meaning are both uncertain. *ὑπομνύμενον*, a conjecture for *ἐπομν.*, must imply some sort of obstructive challenging. If he sits poulticed there, he will not be able to obstruct public business.

# ARISTOPHANES

- ΓΓ. ὦ φίλοι θεοί.  
 ΚΑ. τούτω δ' ὑπὸ τὴν φοινικίδ' ὑποδύνθ' ἡσυχῇ 735  
 τὰ βλέφαρα περιέλειχον, ὥς γ' ἐμουδόκει·  
 καὶ πρὶν σε κοτύλας ἐκπιεῖν οἴνου δέκα,  
 ὃ Πλοῦτος, ὦ δέσποιν', ἀνειστήκει βλέπων·  
 ἐγὼ δὲ τῷ χεῖρ' ἀνεκρότησ' ὑφ' ἡδονῆς,  
 τὸν δεσπότην τ' ἤγειρον. ὁ θεὸς δ' εὐθέως 740  
 ἠφάνισεν αὐτὸν οἱ τ' ὄφεις εἰς τὸν νεών.  
 οἱ δ' ἐγκατακείμενοι παρ' αὐτῷ πῶς δοκεῖς  
 τὸν Πλοῦτον ἡσπάζοντο καὶ τὴν νύχθ' ὄλην  
 ἐγρηγόρεσαν, ἕως διέλαμψεν ἡμέρα.  
 ἐγὼ δ' ἐπῆνουν τὸν θεὸν πάνυ σφόδρα, 745  
 ὅτι βλέπειν ἐποίησε τὸν Πλοῦτον ταχύ,  
 τὸν δὲ Νεοκλείδην μᾶλλον ἐποίησεν τυφλόν.  
 ΓΓ. ὅσῃν ἔχεις τὴν δύναμιν, ὦναξ δέσποτα.  
 ἀτὰρ φράσον μοι, ποῦ 'σθ' ὁ Πλοῦτος;  
 ΚΑ. ἔρχεται.  
 ἀλλ' ἦν περὶ αὐτὸν ὄχλος ὑπερφυῆς ὅσος. 750  
 οἱ γὰρ δίκαιοι πρότερον ὄντες καὶ βίον  
 ἔχοντες ὀλίγον αὐτὸν ἡσπάζοντο καὶ  
 ἐδεξιοῦνθ' ἅπαντες ὑπὸ τῆς ἡδονῆς·  
 ὅσοι δ' ἐπλούτουν οὐσίαν τ' εἶχον συχνὴν  
 οὐκ ἐκ δικαίου τὸν βίον κεκτημένοι, 755  
 ὀφρὺς συνῆγον ἐσκυθρώπαζόν θ' ἅμα.  
 οἱ δ' ἡκολούθουν κατόπιν ἐστεφανωμένοι,  
 γελῶντες, εὐφημοῦντες· ἐκτυπεῖτο δὲ  
 ἐμβὰς γερόντων εὐρύθμοις προβήμασιν.  
 ἀλλ' εἰ' ἀπαξάπαντες ἐξ ἐνὸς λόγου 760  
 ὀρχεῖσθε καὶ σκιρτᾶτε καὶ χορεύετε·  
 οὐδεὶς γὰρ ὑμῶν εἰσιοῦσιν ἀγγελεῖ  
 ὥς ἄλφειτ' οὐκ ἔνεστιν ἐν τῷ θυλάκῳ.  
 ΓΓ. νῆ τὴν Ἑκάτην, καὶ γὰρ δ' ἀναδηῆσαι βούλομαι  
 480

# ARISTOPHANES

- εὐαγγελία σε κριβανωτῶν ὄρμαθῶ,  
τοιαῦτ' ἀπαγγείλанта. 765
- ΚΑ. μή νυν μέλλ' ἔτι,  
ὡς ἄνδρες ἐγγύς εἰσιν ἤδη τῶν θυρῶν.
- ΓΥ. φέρε νυν ἰοῦσ' εἴσω κομίσω καταχύσματα  
ὥσπερ νεωνήτοισιν ὀφθαλμοῖς ἐγώ.
- ΚΑ. ἐγὼ δ' ὑπαντήσαί γ' ἐκείνοις βούλομαι. 770
- ΠΛ. καὶ προσκυνῶ γε πρῶτα μὲν τὸν Ἥλιον,  
ἔπειτα σεμνῆς Παλλάδος κλεινὸν πέδον,  
χώραν τε πᾶσαν Κέκροπος, ἣ μ' ἐδέξατο.  
αἰσχύνομαι δὲ τὰς ἐμαυτοῦ συμφοράς,  
οἷς ἄρ' ἀνθρώποις ξυνὼν ἐλάνθανον, 775  
τοὺς ἀξιούς δὲ τῆς ἐμῆς ὀμιλίας  
ἔφευγον, εἰδὼς οὐδέν· ὦ τλήμων ἐγώ.  
ὡς οὐτ' ἐκεῖν' ἄρ' οὔτε ταῦτ' ὀρθῶς ἔδρων·  
ἀλλ' αὐτὰ πάντα πάλιν ἀναστρέψας ἐγὼ  
δείξω τὸ λοιπὸν πᾶσιν ἀνθρώποις ὅτι 780  
ἄκων ἐμαυτὸν τοῖς πονηροῖς ἐνεδίδουν.
- ΧΡ. βάλλ' ἐς κόρακας· ὡς χαλεπὸν εἰσιν οἱ φίλοι  
οἱ φαινόμενοι παραχρῆμ' ὅταν πράττη τις εὖ.  
νύττουσι γὰρ καὶ φλώσι τ' ἀντικνήμια,  
ἐνδεικνύμενος ἕκαστος εὐνοϊάν τινα. 785  
ἐμὲ γὰρ τίς οὐ προσεῖπε; ποῖος οὐκ ὄχλος  
περιεστεφάνωσεν ἐν ἀγορᾷ πρεσβυτικός;
- ΓΥ. ὦ φίλτατ' ἀνδρῶν, καὶ σὺ καὶ σὺ χαίρετε.  
φέρε νυν, νόμος γάρ ἐστι, τὰ καταχύσματα  
ταυτὰ καταχέω σου λαβούσα.
- ΠΛ. μηδαμῶς. 790

<sup>a</sup> καταχύσματα: small articles of confectionery, dried fruit, and the like (cf. 789) which were thrown over a new slave on first entering his master's house.

# THE PLUTUS, 765-790

I've half a mind to crown you with a wreath  
Of barley loaves.

CA. Well, don't be loitering now.

The men, by this, are nearly at your gates.

WIFE. Then I will in, and fetch the welcoming-gifts <sup>a</sup>

Wherewith to greet these newly-purchased—eyes.<sup>b</sup>

CA. And I will out, and meet them as they come.<sup>c</sup>

WE. And first I make obeisance to yon sun ;  
Then to august Athene's famous plain,  
And all this hospitable land of Cecrops.  
Shame on my past career ! I blush to think  
With whom I long consorted, unawares,  
Whilst those who my companionship deserved  
I shunned, not knowing. O unhappy me !  
In neither this nor that I acted rightly.

But now, reversing all my former ways,  
I'll show mankind 'twas through no wish of mine  
I used to give myself to rogues and knaves.

CHOR. Hang you, be off ! The nuisance these friends are,  
Emerging suddenly when fortune smiles.  
Tcha ! How they nudge your ribs, and punch your  
shins,

Displaying each some token of goodwill.

What man addressed me not ? What agèd group  
Failed to enwreathe me in the market-place ? <sup>d</sup>

WIFE. Dearest of men, O welcome you and you.<sup>e</sup>

Come now, I'll take these welcoming-gifts and pour  
them

O'er you, as custom bids.

WE. Excuse me, no.

<sup>b</sup> Exit Wife.

<sup>c</sup> Exit Clario. Enter Wealth, alone, to him later Chremylus,  
with a crowd at his heels.

<sup>a</sup> Enter Wife.

<sup>e</sup> Plutus.

# ARISTOPHANES

- ἐμοῦ γὰρ εἰσιόντος εἰς τὴν οἰκίαν  
 πρῶτιστα καὶ βλέψαντος οὐδὲν ἐκφέρειν  
 πρεπῶδές ἐστιν, ἀλλὰ μᾶλλον εἰσφέρειν.
- ΓΥ. εἴτ' οὐχὶ δέξει δῆτα τὰ καταχύσματα;  
 ΠΛ. ἔνδον γε παρὰ τὴν ἐστίαν, ὥσπερ νόμος· 795  
 ἔπειτα καὶ τὸν φόρτον ἐκφύγοιμεν ἄν.  
 οὐ γὰρ πρεπῶδές ἐστι τῷ διδασκάλῳ  
 ἰσχάδια καὶ τραγάλια τοῖς θεωμένοις  
 προβαλόντ', ἐπὶ τούτοις εἴτ' ἀναγκάζειν γελᾶν.
- ΓΥ. εὖ πάνυ λέγεις· ὡς Δεξιπύκνός γ' οὐτοσὶ 800  
 ἀνίσταθ' ὡς ἀρπασόμενος τὰς ἰσχάδας.
- ΚΑ. ὡς ἡδὺ πράττειν, ὦνδρες, ἔστ' εὐδαιμόνως,  
 καὶ ταῦτα μηδὲν ἐξενεγκόντ' οἴκοθεν.  
 ἡμῖν γὰρ ἀγαθῶν σωρὸς εἰς τὴν οἰκίαν  
 ἐπεισπέπαυκεν οὐδὲν ἡδικοηκόων. 805  
 [οὕτω τὸ πλουτεῖν ἐστιν ἡδὺ πρᾶγμα δῆ.]  
 ἡ μὲν σιπύη μεστή ἵστι λευκῶν ἀλφίτων,  
 οἱ δ' ἀμφορῆς οἶνον μέλανος ἀνθρακίου.  
 ἅπαντα δ' ἡμῖν ἀργυρίου καὶ χρυσίου  
 τὰ σκευάρια πλήρη ἵστιν, ὥστε θαυμάσαι.  
 τὸ φρέαρ δ' ἐλαίου μεστόν· αἱ δὲ λήκυθοι 810  
 μύρου γέμοισι, τὸ δ' ὑπερῶον ἰσχάδων.  
 ὅξις δὲ πᾶσα καὶ λοπάδιον καὶ χύτρα  
 χαλκῇ γέγονε· τοὺς δὲ πινακίσκους τοὺς σαπρούς  
 τοὺς ἰχθυηροὺς ἀργυροὺς πάρεσθ' ὄραν.  
 ὁ δ' ἵπνός γέγον' ἡμῖν ἑξαπίνης ἐλεφάντινος. 815  
 στατήρσι δ' οἱ θερᾶποντες ἀρτιάζομεν  
 χρυσοῖς, ἀποψώμιεσθα δ' οὐ λίθους ἔτι,  
 ἀλλὰ σκοροδίους ὑπὸ τρυφῆς ἐκείνῳτε.

## THE PLUTUS, 791-818

When first I'm entering with my sight restored  
Into a house, 'twere meetter far that I  
Confer a largess rather than receive.

WIFE. Then won't you take the welcoming-gifts I bring ?

WE. Aye, by the hearth within, as custom bids.  
So too we 'scape the vulgar tricks of farce.  
It is not meet, with such a Bard as ours,  
To fling a shower of figs and comfits out  
Amongst the audience, just to make them laugh.

WIFE. Well said indeed : for Dexinicus there  
Is rising up, to scramble for the figs.<sup>a</sup>

CA. How pleasant 'tis to lead a prosperous life,  
And that, expending nothing of one's own.  
Into this house a heap of golden joys  
Has hurled itself though nothing wrong we've done.  
Truly a sweet and pleasant thing is wealth.  
With good white barley is our garner filled  
And all our casks with red and fragrant wine.  
And every vessel in the house is crammed  
With gold and silver, wonderful to see.  
The tank o'erflows with oil ; the oil-flasks teem  
With precious unguents ; and the loft with figs.  
And every cruet, pitcher, pannikin,  
Is turned to bronze ; the mouldy trencherlets  
That held the fish are all of silver now.  
Our lantern, all at once, is ivory-framed.  
And we the servants, play at odd-or-even  
With golden staters ; and to cleanse us, use  
Not stones, but garlic-leaves, so nice we are.

<sup>a</sup> *They all enter the house : henceforth Cario and Chremylus come out by turns ; they are never on the stage together. Some interval elapses before Cario's first entrance. The Schol. says the scene is modelled on the Inachus of Sophocles, where the entry of Zeus and Wealth brings plenty.*

# ARISTOPHANES

καὶ νῦν ὁ δεσπότης μὲν ἔνδον βουθυτεῖ  
 ὦν καὶ τράγον καὶ κριὸν ἐστεφανωμένους, 820  
 ἐμέ δ' ἐξέπεμψεν ὁ καπνός. οὐχ οἶός τε γὰρ  
 ἔνδον μένειν ἦν. ἔδακνε γὰρ τὰ βλέφαρά μου.

ΔΙΚΑΙΟΣ. ἔπου μετ' ἐμοῦ παιδάριον, ἵνα πρὸς τὸν θεὸν  
 ἴωμεν.

ΚΑ. ἔα, τίς ἔσθ' ὁ προσίων οὐτοσί;

ΔΙ. ἀνὴρ πρότερον μὲν ἄθλιος, νῦν δ' εὐτυχής. 825

ΚΑ. δῆλον ὅτι τῶν χρηστῶν τις, ὡς ἔοικας, εἶ.

ΔΙ. μάλιστ'.

ΚΑ. ἔπειτα τοῦ δέει;

ΔΙ. πρὸς τὸν θεόν

ἦκω· μεγάλων γάρ μουστὶν ἀγαθῶν αἵτιος.

ἐγὼ γὰρ ἱκανὴν οὐσίαν παρὰ τοῦ πατρὸς

λαβὼν ἐπήρκειν τοῖς δεομένοις τῶν φίλων, 830

εἶναι νομίζων χρήσιμον πρὸς τὸν βίον.

ΚΑ. ἦ πού σε ταχέως ἐπέλιπεν τὰ χρήματα.

ΔΙ. κομιδῇ μὲν οὔν.

ΚΑ. οὐκοῦν μετὰ ταῦτ' ἦσθ' ἄθλιος.

ΔΙ. κομιδῇ μὲν οὔν. καὶ γὰρ μὲν ζῆμην οὕς τέως

εὐηργέτησα δεομένους ἔξιν φίλους 835

ὄντως βεβαίους, εἰ δεηθείην ποτέ·

οἱ δ' ἐξετρέποντο κοῦκ ἐδόκουν ὀρᾶν μ' ἔτι.

ΚΑ. καὶ κατεγέλων γ', εὖ οἶδ' ὅτι.

ΔΙ. κομιδῇ μὲν οὔν.

αὐχμὸς γὰρ ὦν τῶν σκευαρίων μ' ἀπώλεσεν.

ΚΑ. ἀλλ' οὐχὶ νῦν.

ΔΙ. ἀνθ' ὧν ἐγὼ πρὸς τὸν θεόν 840

προσευξόμενος ἦκω δικαίως ἐνθάδε.

ΚΑ. τὸ τριβώνιον δὲ τί δύναται πρὸς τῶν θεῶν,

ὃ φέρει μετὰ σοῦ τὸ παιδάριον τουτί; φράσον.



## THE PLUTUS, 819-843

And master now, with garlands round his brow,  
Is offering up hog, goat, and ram within.  
But me the smoke drove out. I could not bear  
To stay within ; it bit my eyelids so.<sup>a</sup>

GOOD MAN. Now then, young fellow, come along with me  
To find the God.

CA. Eh ? Who comes here, I wonder.

G.M. A man once wretched, but so happy now.

CA. One of the honest sort, I dare aver.

G.M. Aye, aye.

CA. What want you now ?

G.M. I am come to thank  
The God : great blessings hath he wrought for me.  
For I, inheriting a fair estate,  
Used it to help my comrades in their need,  
Esteeming that the wisest thing to do.

CA. I guess your money soon began to fail.

G.M. Aye, that it did !

CA. And then you came to grief.

G.M. Aye, that I did ! And I supposed that they  
Whom I had succoured in their need, would now  
Be glad to help me when in need myself.  
But all slipped off as though they saw me not.

CA. And jeered you, I'll be bound.

G.M. Aye, that they did !  
The drought in all my vessels proved my ruin.

CA. But not so now.

G.M. Therefore with right good cause  
I come with thankfulness to praise the God.

CA. But what's the meaning, by the Powers, of that,  
That ancient gaberdine your boy is bearing ?

<sup>a</sup> Enter a prosperous and well-dressed citizen with an attendant carrying a tattered gaberdine and a disreputable pair of shoes.

# ARISTOPHANES

- ΔΙ. καὶ τοῦτ' ἀναθήσων ἔρχομαι πρὸς τὸν θεόν.  
 ΚΑ. μῶν ἐνεμυήτης δῆτ' ἐν αὐτῷ τὰ μεγάλα; 845  
 ΔΙ. οὐκ, ἀλλ' ἐνερρίγωσ' ἔτη τριακαίδεκα.  
 ΚΑ. τὰ δ' ἐμβάδια;  
 ΔΙ. καὶ ταῦτα συνεχειμάζετο.  
 ΚΑ. καὶ ταῦτ' ἀναθήσων ἔφερες οὖν;  
 ΔΙ. νῆ τὸν Δία.  
 ΚΑ. χαρίεντά γ' ἦκεις δῶρα τῷ θεῷ φέρων.  
 ΣΥΚΟΦΑΝΤΗΣ. οἴμοι κακοδαίμων, ὥς ἀπόλωλα δεῖλαιος, 850  
 καὶ τρισκακοδαίμων καὶ τετράκις καὶ πεντάκις  
 καὶ δωδεκάκις καὶ μυριάκις· ἰοῦ ἰοῦ.  
 οὕτω πολυφόρῳ συγκέκραμαι διίμονι.  
 ΚΑ. Ἄπολλον ἀποτρόπαιε καὶ θεοὶ φίλοι,  
 τί ποτ' ἐστὶν ὃ τι πέπονθεν ἄνθρωπος κακόν; 855  
 ΣΥ. οὐ γὰρ σχέτλια πέπονθα νυνὶ πράγματα,  
 ἀπολωλεκῶς ἅπαντα τὰκ τῆς οἰκίας  
 διὰ τὸν θεὸν τοῦτον, τὸν ἐσόμενον τυφλὸν  
 πάλιν αὖθις, ἥνπερ μὴ ἄλλίπωσιν αἱ δίκαι;  
 ΔΙ. ἐγὼ σχεδὸν τὸ πρᾶγμα γιγνώσκειν δοκῶ. 860  
 προσέρχεται γάρ τις κακῶς πράττων ἀνὴρ,  
 ἔοικε δ' εἶναι τοῦ πονηροῦ κόμματος.  
 ΚΑ. νῆ Δία, καλῶς τοίνυν ποιῶν ἀπόλλυται.  
 ΣΥ. ποῦ ποῦ 'σθ' ὁ μόνος ἅπαντας ἡμᾶς πλουσίους  
 ὑποσχόμενος οὗτος ποιήσιν εὐθέως, 865  
 εἰ πάλιν ἀναβλέψειεν ἐξ ἀρχῆς; ὁ δὲ  
 πολὺ μᾶλλον ἐνίους ἐστὶν ἐξολωλεκῶς.  
 ΚΑ. καὶ τίνα δέδρακε δῆτα τοῦτ';  
 ΣΥ. ἐμέ τουτονί.  
 ΚΑ. ἦ τῶν πονηρῶν ἦσθα καὶ τοιχωρύχων;  
 ΣΥ. μὰ Δί', οὐ μὲν οὖν ἔσθ' ὑγιὲς ὑμῶν οὐδὲ ἐν, 870

<sup>a</sup> The mystics used to dedicate the fine white garments on their initiation.

# THE PLUTUS, 844-870

- G.M. This too I bring, an offering to the God.<sup>a</sup>  
 CA. That's not the robe you were initiate in ?  
 G.M. No, but I shivered thirteen years therein.  
 CA. Those shoes ?  
 G.M. Have weathered many a storm with me.  
 CA. And them you bring as votive offerings ?  
 G.M. Yes.  
 CA. What charming presents to the God you bring !<sup>b</sup>  
 INFORMER. O me unlucky ! O my hard, hard fate !  
 O thrice unlucky, four times, five times, yea  
 Twelve times, ten thousand times ! O woe is me,  
 So strong the spirit of ill-luck that swamps me.<sup>c</sup>  
 CA. Apollo shield us and ye gracious Gods,  
 What dreadful misery has this poor wretch suffered ?  
 IN. What misery quoth'a ? Shameful, scandalous wrong.  
 Why, all my goods are spirited away  
 Through this same God, who shall be blind again  
 If any justice can be found in Hellas.  
 G.M. Methinks I've got a glimmering of the truth.  
 This is some wretched fellow, come to grief ;  
 Belike he is metal of the baser sort.  
 CA. Then well done he to come to wrack and ruin.  
 IN. Where, where is he who promised he would make  
 All of us wealthy in a trice, if only  
 He could regain his sight ? Some of us truly  
 He has brought to ruin rather than to wealth.  
 CA. Whom has he brought to ruin ?  
 IN. Me, this chap.  
 CA. One of the rogues and housebreakers perchance ?  
 IN. O aye, by Zeus, and you're quite rotten too.

<sup>b</sup> *Enter Informer with Witness.*

<sup>c</sup> Lit. "what manifold ill-luck I am mixed up with"; but in the word πολυφόρῳ he plays on the two meanings of "manifold," and wine "that can carry much water": Schol.

# ARISTOPHANES

- κοῦκ ἔσθ' ὅπως οὐκ ἔχετε μου τὰ χρήματα.  
 ΚΑ. ὥς σοβαρός, ὦ Δάματερ, εἰσελήλυθεν  
 ὁ συκοφάντης. δηλὸν ὅτι βουλιμῶ.  
 ΣΤ. σὺ μὲν εἰς ἀγορὰν ἰὼν ταχέως οὐκ ἂν φθάνοις;  
 ἐπὶ τοῦ τροχοῦ γὰρ δεῖ σ' ἐκεῖ στρεβλούμενον 875  
 εἰπεῖν ἃ πεπανούργηκας.  
 ΚΑ. οἰμῶξ' ἄρα σύ.  
 ΔΙ. νῆ τὸν Δία τὸν σωτήρα, πολλοῦ γ' ἄξιος  
 ἅπασι τοῖς Ἑλλήσιν ὁ θεὸς οὗτος, εἰ  
 τοὺς συκοφάντας ἐξολεῖ κακοὺς κακῶς.  
 ΣΤ. οἴμοι τάλας· μὴν καὶ σὺ μετέχων καταγελᾶς;  
 880 ἐπεὶ πόθεν θοιμάτιον εἴληφας τοδί;  
 ἐχθρὸς δ' ἔχοντ' εἰδὼν σ' ἐγὼ τριβῶνιον.  
 ΔΙ. οὐδὲν προτιμῶ σου. φορῶ γὰρ πριάμενος  
 τὸν δακτύλιον τονδὶ παρ' Εὐδάμου δραχμῆς.  
 ΚΑ. ἀλλ' οὐκ ἔνεστι "συκοφάντου δῆγματος." 885  
 ΣΤ. ἄρ' οὐχ ὕβρις ταυτ' ἐστὶ πολλή; σκώπτετον,  
 ὃ τι δὲ ποιεῖτον ἐνθάδ' οὐκ εἰρήκατον.  
 οὐκ ἐπ' ἀγαθῷ γὰρ ἐνθάδ' ἐστὸν οὐδενί.  
 ΚΑ. μὰ τὸν Δί' οὐκοῦν τῷ γε σῷ, σάφ' ἴσθ' ὅτι.  
 ΣΤ. ἀπὸ τῶν ἐμῶν γὰρ ναὶ μὰ Δία δειπνήσετον. 890  
 ΚΑ. ὥς δὴ 'π' ἀληθείᾳ σὺ μετὰ τοῦ μάρτυρος  
 διαρριγείης, μηδενός γ' ἐμπλήμενος.  
 ΣΤ. ἄρνείσθον; ἐνδον ἐστίν, ὦ μιαιρωτάτω,  
 πολὺν χρήμα τεμαχῶν καὶ κρεῶν ὠπτημένων.  
 ὕ ὕ, ὕ ὕ, ὕ ὕ, ὕ ὕ, ὕ ὕ, ὕ ὕ. 895  
 ΚΑ. κακόδαιμον, ὁσφραίνει τι;  
 ΔΙ. τοῦ ψύχους γ' ἴσως,  
 ἐπεὶ τοιοῦτόν γ' ἀμπέχεται τριβῶνιον.  
 ΣΤ. ταυτ' οὖν ἀνασχέτ' ἐστίν, ὦ Ζεῦ καὶ θεοί,  
 τούτους ὑβρίζειν εἰς ἔμ'; οἴμ' ὥς ἄχθομαι  
 ὅτι χρηστός ὢν καὶ φιλόπολις πάσχω κακῶς. 900

# THE PLUTUS, 871-900

- 'Tis you have got my goods, I do believe.
- CA. How bold, Damater, has the Informing rogue  
Come blustering in ! 'Tis plain he's hunger-mad.
- IN. You, sirrah, come to the market-place at once,  
There to be broken on the wheel, and forced  
To tell your misdemeanours.
- CA. You be hanged !
- G.M. O, if the God would extirpate the whole  
Informer-brood, right well would he deserve,  
O Saviour Zeus, of all the Hellenic race !
- IN. You jeer me too ? Alack, you shared the spoil,  
Or whence that brand new cloak ? I'll take my oath  
I saw you yesterday in a gaberdine.
- G.M. I fear you not. I wear an antidote,  
A ring Eudemus <sup>a</sup> sold me for a drachma.
- CA. 'Tis not inscribed FOR AN INFORMER'S BITE.
- IN. Is not this insolence ? Ye jest and jeer,  
And have not told me what you are doing here.  
'Tis for no good you two are here, I'm thinking.
- CA. Not for *your* good, you may be sure of that.
- IN. For off my goods ye are going to dine, I trow.
- CA. O that in very truth ye'd burst asunder,  
You and your witness, crammed with nothingness.
- IN. Dare ye deny it ? In your house they are cooking  
A jolly lot of flesh and fish, you miscreants.
- (*The Informer gives five double sniffs.*)
- CA. Smell you aught, lackpurse ?
- G.M. Maybe 'tis the cold,  
Look what a wretched gaberdine he's wearing.
- IN. O Zeus and Gods, can such affronts be borne  
From rogues like these ? O me, how vexed I am  
That I, a virtuous patriot, get such treatment.

<sup>a</sup> Some vendor of charms and amulets ; no doubt the purpose of the charm was inscribed upon it.

# ARISTOPHANES

- ΚΑ. σὺ φιλόπολις καὶ χρηστός;  
 ΣΥ. ὥς οὐδείς γ' ἀνὴρ.  
 ΚΑ. καὶ μὴν ἐπερωτηθεὶς ἀποκρίναί μοι,  
 ΣΥ. τὸ τί;  
 ΚΑ. γεωργὸς εἶ;  
 ΣΥ. μελαγχολᾶν μ' οὕτως οἶει;  
 ΚΑ. ἀλλ' ἔμπορος;  
 ΣΥ. ναί, σκῆπτομαί γ', ὅταν τύχω.  
 ΚΑ. τί δαί; τέχνην τιν' ἔμαθες;  
 ΣΥ. οὐ μὰ τὸν Δία. 905  
 ΚΑ. πῶς οὖν διέζης ἢ πόθεν, μηδὲν ποιῶν;  
 ΣΥ. τῶν τῆς πόλεως εἰμ' ἐπιμελητῆς πραγμάτων  
 καὶ τῶν ἰδίων πάντων.  
 ΚΑ. σύ; τί μαθῶν;  
 ΣΥ. βούλομαι.  
 ΚΑ. πῶς οὖν ἂν εἴης χρηστός, ὦ τοιχωρύχε,  
 εἰ, σοὶ προσήκον μηδέν, εἴτ' ἀπεχθάνει; 910  
 ΣΥ. οὐ γὰρ προσήκει τὴν ἑμαυτοῦ μοι πόλιν  
 εὐεργετεῖν, ὦ κέπφε, καθ' ὅσον ἂν σθένω;  
 ΚΑ. εὐεργετεῖν οὖν ἐστὶ τὸ πολυπραγμονεῖν;  
 ΣΥ. τὸ μὲν οὖν βοηθεῖν τοῖς νόμοις τοῖς κειμένοις  
 καὶ μὴ 'πιτρέπειν ἑάν τις ἐξαμαρτάνῃ. 915  
 ΚΑ. οὐκοῦν δικαστὰς ἐξεπίτηδες ἢ πόλις  
 ἄρχεω καθίστησιν;  
 ΣΥ. κατηγορεῖ δὲ τίς;  
 ΚΑ. ὁ βουλόμενος.  
 ΣΥ. οὐκοῦν ἐκεῖνός εἰμ' ἐγώ.  
 ὥστ' εἰς ἔμ' ἦκει τῆς πόλεως τὰ πράγματα.  
 ΚΑ. νῆ Δία, πονηρόν τ' ἄρα προστάτην ἔχει. 920  
 ἐκεῖνο δ' οὐ βούλοι' αἶν, ἡσυχίαν ἔχων

<sup>a</sup> "I plead this (falsely), when I am wanted for military service," from which merchants were exempted.

# THE PLUTUS, 901-921

- CA. What, you a virtuous patriot ?  
 IN. No man more so.  
 CA. Come then, I'll ask you—Answer me.  
 IN. Well.  
 CA. Are you  
     A farmer ?  
 IN. Do you take me for a fool ?  
 CA. A merchant ?  
 IN. Aye, I feign so, on occasion.<sup>a</sup>  
 CA. Have you learned ANY trade ?  
 IN. No, none by Zeus.  
 CA. Then how and whence do you earn your livelihood ?  
 IN. All public matters and all private too  
     Are in my charge.  
 CA. How so ?  
 IN. 'Tis I WHO WILL.<sup>b</sup>  
 CA. You virtuous, housebreaker ? When all men hate you  
     Meddling with matters which concern you not.  
 IN. What, think you, booby, it concerns me not  
     To aid the State with all my might and main ?  
 CA. To aid the State ! Does that mean mischief-making ?  
 IN. It means upholding the established laws  
     And punishing the rogues who break the same.  
 CA. I thought the State appointed Justices  
     For this one task.  
 IN. And who's to prosecute ?  
 CA. Whoever will.  
 IN. I am that MAN WHO WILL.  
     Therefore, at last, the State depends on me.  
 CA. 'Fore Zeus, a worthless leader it has got.  
     Come, WILL you this, to lead a quiet life

<sup>b</sup> ὁ βουλόμενος (cf. l. 918) "he who wishes," that is anyone, could in certain cases take action against a wrongdoer. This gave opportunity to the informers.

# ARISTOPHANES

ζῆν ἀργός;

ΣΥ. ἀλλὰ προβατίου βίον λέγεις,  
εἰ μὴ φανεῖται διατριβὴ τις τῷ βίῳ.

ΚΑ. οὐδ' ἂν μεταμάθοις;

ΣΥ. οὐδ' ἂν εἰ δοίης γέ μοι  
τὸν Πλούτον αὐτὸν καὶ τὸ Βάπτου σίλφιον.

925

ΚΑ. κατάθου ταχέως θοῖμάτιον.

ΔΙ. οὗτος, σοὶ λέγει.

ΚΑ. ἔπειθ' ὑπόλυσαι.

ΔΙ. πάντα ταῦτα σοὶ λέγει.

ΣΥ. καὶ μὴν προσελθέτω πρὸς ἔμ' ὑμῶν ἐνθαδὶ  
ὁ βουλόμενος.

ΚΑ. οὐκοῦν ἐκεῖνός εἰμ' ἐγώ.

ΣΥ. οἴμοι τάλας, ἀποδύομαι μεθ' ἡμέραν.

930

ΚΑ. σὺ γὰρ ἀξιοῖς τ' ἀλλότρια πράττων ἐσθίειν.

ΣΥ. ὁρᾷς ἂ ποιεῖς; ταῦτ' ἐγὼ μαρτύρομαι.

ΚΑ. ἀλλ' οἴχεται φεύγων ὃν εἶχες μάρτυρα.

ΣΥ. οἴμοι περιείλημμαι μόνος.

ΚΑ. νυνὶ βοᾷς;

ΣΥ. οἴμοι μάλ' αὖθις.

ΚΑ. δὸς σύ μοι τὸ τριβώνιον,  
ἵν' ἀμφιέσω τὸν συκυφάντην τουτονί.

935

ΔΙ. μὴ δῆθ'· ἱερὸν γάρ ἐστι τοῦ Πλούτου πάλαι.

ΚΑ. ἔπειτα ποῦ κάλλιον ἀνατεθήσεται

ἢ περὶ πονηρὸν ἄνδρα καὶ τοιχωρύχον;

Πλούτον δὲ κοσμεῖν ἱματίοις σεμνοῖς πρέπει.

940

ΔΙ. τοῖς δ' ἐμβαδίοις τί χρήσεται τις; εἰπέ μοι.

ΚΑ. καὶ ταῦτα πρὸς τὸ μέτωπον αὐτίκα δὴ μάλα  
ὥσπερ κοτίνῳ προσπατταλεύσω τουτῷ.

\* Baltus led the colony from Thera to Cyrene, and his dynasty reigned there for eight generations. Silphium, a kind of giant  
444



# THE PLUTUS, 922-943

And peaceful ?

IN. That's a sheep's life you're describing,  
Living with nothing in the world to do.

CA. Then you won't change ?

IN. Not if you gave me all  
Battus's silphium,<sup>a</sup> aye and Wealth to boot.

CA. Put off your cloak !

G.M. Fellow, to *you* he's speaking.

CA. And then your shoes.

G.M. All this to *you* he's speaking.

IN. I dare you all. Come on and tackle me  
Whoever will.

CA. I am that MAN WHO WILL.

IN. O me, they are stripping me in open day.

CA. You choose to live by mischief-making, do you ?

IN. What are you at ? I call you, friend, to witness.

CA. Methinks the witness that you brought has cut it.

IN. O me ! I am trapped alone.

CA. Aye, now you are roaring.

IN. O me ! once more.

CA. (to G. M.) Hand me your gaberdine,  
I'll wrap this rogue of an Informer in it.

G.M. Nay, that long since is dedicate to Wealth.

CA. Where can it then more aptly be suspended <sup>b</sup>  
Than on a rogue and housebreaker like this ?  
Wealth we will decorate with nobler robes.

G.M. How shall we manage with my cast-off shoes ?

CA. Those on his forehead, as upon the stock  
Of a wild olive, will I nail at once.

fennel, was the wealth of the place, being used for human food, animals' fodder, and medicine.

<sup>b</sup> As a votive offering, *ἀνατίθημι* being the technical term for offering them up. Below, Cario treats the Informer as a tree growing in the sacred precinct, where offerings were often hung, and nails or fastens the shoes to the Informer's mask.

# ARISTOPHANES

- ΣΤ. ἄπειμι· γιγνώσκω γὰρ ἥττων ὦν πολὺ  
 ὤμων· ἔὰν δὲ σύζυγον λάβω τινὰ 945  
 καὶ σύκινον, τοῦτον τὸν ἰσχυρὸν θεὸν  
 ἐγὼ ποιήσω τήμερον δοῦναι δίκην,  
 ὅτιη καταλύει περιφανῶς εἰς ὦν μόνος  
 τὴν δημοκρατίαν, οὔτε τὴν βουλὴν πιθῶν  
 τὴν τῶν πολιτῶν οὔτε τὴν ἐκκλησίαν. 950
- ΔΙ. καὶ μὴν ἐπειδὴ τὴν πανοπλίαν τὴν ἐμὴν  
 ἔχων βαδίσεις, εἰς τὸ βαλανεῖον τρέχε·  
 ἔπειτ' ἐκεῖ κορυφαῖος ἐστηκὼς θέρου.  
 κἀγὼ γὰρ εἶχον τὴν στάσιν ταύτην ποτέ.
- ΚΑ. ἀλλ' ὁ βαλανεὺς ἔλξει θύραζ' αὐτὸν λαβὼν 955  
 τῶν ὀρχιπέδων· ἰδὼν γὰρ αὐτὸν γινώσεται  
 ὅτι ἔστ' ἐκείνου τοῦ πονηροῦ κόμματος.  
 νῶ δ' εἰσίσωμεν, ἵνα προσεύξῃ τὸν θεόν.
- ΓΡΑΥΣ. ἄρ', ὦ φίλοι γέροντες, ἐπὶ τὴν οἰκίαν  
 ἀφίγμεθ' ὄντως τοῦ νέου τούτου θεοῦ, 960  
 ἢ τῆς ὁδοῦ τὸ παράπαν ἡμαρτήκαμεν;
- ΧΟ. ἀλλ' ἴσθ' ἐπ' αὐτὰς τὰς θύρας ἀφίγμένη,  
 ὦ μειρακίσκη· πυνθάνει γὰρ ὠρικῶς.
- ΓΡ. φέρε νυν ἐγὼ τῶν ἔνδοθεν καλέσω τινά.
- ΧΡ. μὴ δῆτ'· ἐγὼ γὰρ αὐτὸς ἐξελήλυθα. 965  
 ἀλλ' ὅ τι μάλιστ' ἐλήλυθας λέγειν σ' ἐχρῆν.
- ΓΡ. πέπονθα δεινὰ καὶ παράνομ', ὦ φίλτατε·  
 ἀφ' οὗ γὰρ ὁ θεὸς οὗτος ἥρξατο βλέπειν,  
 ἀβίωτον εἶναί μοι πεποίηκε τὸν βίον.
- ΧΡ. τί δ' ἔστιν; ἢ που καὶ σὺ συκοφάντρια 970  
 ἐν ταῖς γυναιξίν ἦσθα;
- ΓΡ. μὰ Δί' ἐγὼ μὲν οὔ.

# THE PLUTUS, 944-971

IN. I'll stay no longer ; for, alone, I am weaker,  
I know, than you ; but give me once a comrade,  
A WILLING <sup>a</sup> one, and ere the day is spent  
I'll bring this lusty God of yours to justice,  
For that, being only one, he is overthrowing  
Our great democracy ; nor seeks to gain  
The Council's sanction, or the Assembly's either.

G.M. Aye run you off, accoutred as you are  
In all my panoply, and take the station  
I held erewhile beside the bath-room fire,  
The Coryphaeus of the starvelings there.

CA. Nay, but the keeper of the baths will drag him  
Out by the ears ; for he'll at once perceive  
The man is metal of the baser sort.  
But go we in that you may pray the God.<sup>b</sup>

OLD LADY. Pray, have we really reached, you dear old men,  
The very dwelling where this new God dwells ?  
Or have we altogether missed the way ?

CH. No, you have really reached his very door,  
You dear young girl ; for girl-like is your speech.

O.L. O, then, I'll summon one of those within.<sup>c</sup>

CHR. Nay, for, unsummoned, I have just come out.  
So tell me freely what has brought you here.

O.L. O, sad, my dear, and anguished is my lot,  
For ever since this God began to see  
My life's been not worth living ; all through him.

CHR. What, were you too a she-informer then  
Amongst the women ?

O.L. No indeed, not I.

fig-wood," which usually implies uselessness, is chosen with a play  
on *συκοφάντης*. *Exit Informer.*

<sup>b</sup> *The Good Man and Cario enter the house. Enter Old Lady  
with attendant, carrying cakes and sweetmeats on a tray.*

<sup>c</sup> *Enter Chremylus.*

# ARISTOPHANES

- XP. ἄλλ' οὐ λαχοῦς' ἔπινες ἐν τῷ γράμματι;  
 ΓΡ. σκώπτεις· ἐγὼ δὲ κατακέκνισμαι δειλάκρα.  
 XP. οὐκουν ἐρεῖς ἀνύσσασα τὸν κνισμὸν τίνα;  
 ΓΡ. ἄκουέ νυν. ἦν μοί τι μειράκιον φίλον, 975  
 πενιχρὸν μὲν, ἄλλως δ' εὐπρόσωπον καὶ καλὸν  
 καὶ χρηστόν· εἰ γάρ του δεηθείην ἐγώ,  
 ἅπαντ' ἐποίει κοσμίως μοι καὶ καλῶς·  
 ἐγὼ δ' ἐκείνῳ γ' αὖ τὰ πάνθ' ὑπῆρέτουν.  
 XP. τί δ' ἦν ὃ τι σου μάλιστ' ἐδεῖθ' ἐκάστοτε;  
 ΓΡ. οὐ πολλά· καὶ γὰρ ἐκνομίως μ' ἥσχύνετο. 980  
 ἀλλ' ἀργυρίου δραχμὰς ἅν ἦτῃς' εἵκοσιν  
 εἰς ἱμάτιον, ὅκτῳ δ' ἂν εἰς ὑποδήματα·  
 καὶ ταῖς ἀδελφαῖς ἀγοράσαι χιτῶνιον  
 ἐκέλευσεν ἅν, τῇ μητρί θ' ἱματίδιον· 985  
 πυρῶν τ' ἂν ἐδεήθη μεδίμνων τεττάρων.  
 XP. οὐ πολλά τοίνυν μὰ τὸν Ἀπόλλω ταυτὰ γε  
 εἴρηκας, ἀλλὰ δῆλον ὅτι σ' ἥσχύνετο.  
 ΓΡ. καὶ ταῦτα τοίνυν οὐχ ἔνεκεν μισητίας  
 αἰτεῖν μ' ἔφασκεν, ἀλλὰ φιλίας οὐνεκα, 990  
 ἵνα τοῦμὸν ἱμάτιον φορῶν μεμνητό μου.  
 XP. λέγεις ἐρώντ' ἄνθρωπον ἐκνομιώτατα.  
 ΓΡ. ἄλλ' οὐχὶ νῦν ἔθ' ὁ βδελυρὸς τὸν νοῦν ἔχει  
 τὸν αὐτόν, ἀλλὰ πολὺ μεθέστηκεν πάνν.  
 ἐμοῦ γὰρ αὐτῷ τὸν πλακοῦντα τουτονὶ  
 καὶ τᾶλλα τὰπὶ τοῦ πίνακος τραγήματα 995

<sup>a</sup> "When all the ten Courts were sitting, each of the ten dicastic sections would draw at the balloting-booths the letter of the Court-house in which it was that day to sit. But after the downfall of the Empire there would rarely be sufficient business to occupy all the Courts, and therefore some of the sections would draw blanks, and so would that day hold no sitting, and draw no pay. See *E.* 681-3, and 277 *supra*. But some of the poorer citizens would now, as at the date of the *Wasps* (see lines 304-12 of that play),

# THE PLUTUS, 972-996

- CHR. Or, not elected, sat you judging—wine ? <sup>a</sup>
- O.L. You jest ; but I, poor soul, am misery-stung.
- CHR. What kind of misery stings you ? tell me quick.
- O.L. Then listen. I'd a lad that loved me well,  
 Poor, but so handsome, and so fair to see,  
 Quite virtuous too ; whate'er I wished, he did  
 In such a nice and gentlemanly way ;  
 And what he wanted, I in turn supplied.
- CHR. What were the things he asked you to supply ?
- O.L. Not many : so prodigious the respect  
 In which he held me. 'Twould be twenty drachmas  
 To buy a cloak and, maybe, eight for shoes ; <sup>b</sup>  
 Then for his sisters he would want a gown,  
 And just one mantle for his mother's use,  
 And twice twelve bushels of good wheat perchance.
- CHR. Not many truly were the gifts he asked !
- O.L. 'Tis plain he held you in immense respect.
- O.L. And these he wanted not for greed, he swore,  
 But for love's sake, that when my robe he wore,  
 He might, by that, remember me the more.
- CHR. A man prodigiously in love indeed !
- O.L. Aye, but the scamp's quite other-minded now.  
 He's altogether changed from what he was.  
 So when I sent him this delicious cake,  
 And all these bon-bons here upon the tray,

depend for their meals on their dicastic pay, and many, it appears, were the fraudulent devices to which they would resort to obtain it. One would attempt to sit in a dicastic section with which he was not really empanelled : that is the meaning of the present passage. Another would contrive to enter his name in more than one list, so as to diminish the chance of a blank : that is the meaning of 1166, 1167 *infra*. Frauds of this kind, if detected, were visited with condign punishment. Women, of course, could take no part in dicastic proceedings" : R.

<sup>b</sup> These sums seem to be considerably above the usual prices.

# ARISTOPHANES

ἐπόντα πεμφάσης, ὑπειπούσης θ' ὅτι  
εἰς ἐσπέραν ἥξοιμι,

XP. τί σ' ἔδρασ'; εἰπέ μοι.

ΓΡ. ἄμμητα προσαπέπεμψεν ἡμῖν τουτονί,  
ἐφ' ᾧ τ' ἐκείσε μηδέποτε μ' ἔλθειν ἔτι,  
καὶ πρὸς ἐπὶ τούτοις εἶπεν ἀποπέμπων ὅτι  
πάλαι ποτ' ἦσαν ἄλκιμοι Μιλήσιοι. 1000

XP. δῆλον ὅτι τοὺς τρόπους τις οὐ μοχθηρὸς ἦν.  
ἔπειτα πλουτῶν οὐκέθ' ἡδεται φακῇ.  
πρὸ τοῦ δ' ὑπὸ τῆς πενίας ἅπαντ' ἐπήσθιεν. 1005

ΓΡ. καὶ μὴν πρὸ τοῦ γ' ὀσημέραι νῆ τῶν θεῶν  
ἐπὶ τὴν θύραν ἐβάδιζεν αἰὶ τὴν ἐμήν.

XP. ἐπ' ἐκφοράν;

ΓΡ. μὰ Δί', ἀλλὰ τῆς φωνῆς μόνον  
ἐρῶν ἀκοῦσαι.

XP. τοῦ λαβεῖν μὲν οὖν χάριν.

ΓΡ. καὶ νῆ Δί' εἰ λυπουμενήν αἰσθοιτό με,  
νηττάριον ἂν καὶ φάττιον ὑπεκορίζετο. 1010

XP. ἔπειτ' ἴσως ἦτησ' ἂν εἰς ὑποδήματα.

ΓΡ. μυστηρίοις δὲ τοῖς μεγάλοις ὀχουμένην  
ἐπὶ τῆς ἀμάξης ὅτι προσέβλειπέν μέ τις,  
ἐτυπτόμεν διὰ τοῦθ' ὅλην τὴν ἡμέραν.  
οὕτω σφόδρα ζηλότυπος ὁ νεανίσκος ἦν. 1015

XP. μόνος γὰρ ἦδεθ', ὥς ἔοικεν, ἐσθίων.

ΓΡ. καὶ τὰς γε χεῖρας παγκάλας ἔχειν μ' ἔφη.

XP. ὁπότε προτείνοιέν γε δραχμὰς εἴκοσιν.

ΓΡ. ὅζωιν τε τῆς χοιρᾶς ἔφασκεν ἡδύ μου. 1020

XP. εἰ Θάσιον ἐνέχεις, εἰκότως γε νῆ Δία.

ΓΡ. τὸ βλέμμα θ' ὥς ἔχοιμι μαλακὸν καὶ καλόν.

<sup>a</sup> "These are in the nature of wedding presents, sent by the Old Lady to her lover, as by a bridegroom to the bride. See Athenaeus xiv. 49, 50": R.

# THE PLUTUS, 997-1022

Adding a whispered message that I hoped  
To come at even—

CHR. Tell me what he did ?

O.L. He sent them back, and sent this cream-cake too,<sup>a</sup>  
Upon condition that I come no more ;  
And said withal, *Long since, in war's alarms*  
*Were the Milesians lusty men-at-arms.*<sup>b</sup>

CHR. O, then the lad's not vicious ; now he's rich  
He cares for broth no longer, though before,  
When he was poor, he snapped up anything.

O.L. O, by the Twain, and every day before,  
He used to come, a suppliant, to my door.

CHR. What, for your funeral ?

O.L. No, he was but fain  
My voice to hear.

CHR. Your bounty to obtain.

O.L. When in the dumps, he'd smother me with love,  
Calling me " little duck " and " little dove."

CHR. And then begged something for a pair of shoes.

O.L. And if perchance, when riding in my coach  
At the Great Mysteries,<sup>c</sup> some gallant threw  
A glance my way, he'd beat me black and blue,  
So very jealous had the young man grown.

CHR. Aye, aye, he liked to eat his cake alone.

O.L. He vowed my hands were passing fair and white.

CHR. With twenty drachmas in them—well he might.

O.L. And much he praised the fragrance of my skin.

CHR. No doubt, no doubt, if Thasian you poured in.

O.L. And then he swore my glance was soft and sweet.

<sup>b</sup> This proverb, originally a line of Anacreon's, came up after the Milesians had degenerated into luxury. Here it denotes the youth's unwillingness any longer to enter the "lists of love."

<sup>c</sup> In the great procession to Eleusis, described in the *I'rogs*: see *F.* 401.

# ARISTOPHANES

- XP. οὐ σκαιὸς ἦν ἄνθρωπος, ἀλλ' ἡπίστατο  
γρὰς καπρώσης τὰφόδια κατεσθίειν.
- ΓΡ. ταῦτ' οὖν ὁ θεός, ὦ φίλ' ἄνερ, οὐκ ὀρθῶς ποιεῖ, 1025  
φάσκων βοηθεῖν τοῖς ἀδικουμένοις αἰεῖ.
- XP. τί γὰρ ποιήσῃ; φράζε, καὶ πεπράξεται.
- ΓΡ. ἀναγκάσαι δίκαιόν ἐστι νῆ Δία  
τὸν εὖ παθόνθ' ὑπ' ἐμοῦ πάλιν μ' ἀντευποιεῖν·  
ἢ μηδ' ὅτιοῦν ἀγαθὸν δίκαιός ἐστ' ἔχειν. 1030
- XP. οὐκουν καθ' ἐκάστην ἀπεδίδου τὴν νύκτα σοι;
- ΓΡ. ἀλλ' οὐδέποτε με ζῶσαν ἀπολείψειν ἔφη.
- XP. ὀρθῶς γε· νῦν δέ γ' οὐκέτι σε ζῆν οἶται.
- ΓΡ. ὑπὸ τοῦ γὰρ ἄλγους κατατέτηκ', ὦ φίλτατε.
- XP. οὐκ, ἀλλὰ κατασέσηπας, ὥς γ' ἐμοὶ δοκεῖς. 1035
- ΓΡ. διὰ δακτυλίου μὲν οὖν ἔμεγ' ἂν διελκύσαις.
- XP. εἰ τυγχάνοι γ' ὁ δακτύλιος ὦν τηλία.
- ΓΡ. καὶ μὴν τὸ μειράκιον τοδὶ προσέρχεται,  
οὐπὲρ πάλαι κατηγοροῦσα τυγχάνω·  
ἔοικε δ' ἐπὶ κῶμον βαδίζειν.
- XP. φαίνεται. 1040  
στεφάνους γέ τοι καὶ δᾶδ' ἔχων πορεύεται.
- NEANIAΣ. ἀσπάζομαι.
- ΓΡ. τί φησιν;
- NE. ἀρχαία φίλη,  
πολιὰ γεγένησαι ταχύ γε νῆ τὸν οὐρανόν.
- ΓΡ. τάλαιν' ἐγὼ τῆς ὕβρεος ἧς ὑβρίζομαι.
- XP. ἔοικε διὰ πολλοῦ χρόνου σ' ἑορακέσθαι. 1045
- ΓΡ. ποίου χρόνου, ταλάνταθ', ὅς παρ' ἐμοὶ χθὲς ἦν;
- XP. τοῦναντίον πέπονθε τοῖς πολλοῖς ἄρα·  
μεθύων γάρ, ὥς ἔοικεν, ὀξύτερον βλέπει.
- ΓΡ. οὐκ, ἀλλ' ἀκόλαστός ἐστιν αἰεὶ τοὺς τρόπους.
- NE. ὦ Ποντοπόσειδον καὶ θεοὶ πρεσβυτικοί, 1050  
ἐν τῷ προσώπῳ τῶν ῥυτίδων ὅσας ἔχει.



## THE PLUTUS, 1023-1051

- CHR. He was no fool : he knew the way to eat  
The goodly substance of a fond old dame.
- O.L. O then, my dear, the God is much to blame.  
He said he'd right the injured, every one.
- CHR. What shall he do ? speak, and the thing is done.
- O.L. He should, by Zeus, this graceless youth compel  
To recompense the love that loved him well ;  
Or no good fortune on the lad should light.
- CHR. Did he not then repay you every night ?
- O.L. He'd never leave me all my life, he said.
- CHR. And rightly too ; but now he counts you dead.
- O.L. My dear, with love's fierce pangs I've pined away.
- CHR. Nay rather, grown quite rotten, I should say.
- O.L. O, you could draw me through a ring, I know.
- CHR. A ring ? A hoop that round a sieve could go.
- O.L. O, here comes he of whom I've been complaining  
All this long while ; this is that very lad !  
Bound to some revel surely.
- CHR. So it seems.  
At least, he has got the chaplets and the torch.<sup>a</sup>
- YOUTH. Friends, I salute you.
- O.L. Eh ?
- YOUTH. Mine ancient flame,  
How very suddenly you've got grey hair.
- O.L. O me, the insults I am forced to bear.
- CHR. 'Tis years since last he saw you, I dare say.
- O.L. What years, you wretch ? He saw me yesterday !
- CHR. Why then, his case is different from the rest ;  
When in his cups, methinks, he sees the best.
- O.L. No, this is just his naughty, saucy way.
- YOUTH. O Gods of old ! Poseidon of the Main !  
What countless wrinkles does her face contain !

<sup>a</sup> Enter Youth.

# ARISTOPHANES

- ΓΡ. ᾶ ᾶ,  
τὴν δαῖδα μή μοι πρόσφερ'.  
XP. εὖ μέντοι λέγει.  
ἐὰν γὰρ αὐτὴν εἰς μόνος σπινθὴρ λάβῃ,  
ὥσπερ παλαιὰν εἰρεσιώνην καύσεται.  
NE. βούλει διὰ χρόνου πρὸς με παῖσαι;  
ΓΡ. ποῖ, τάλαν; 1055  
NE. αὐτοῦ, λαβοῦσα κάρνα.  
ΓΡ. παιδιὰν τίνα;  
NE. πόσους ἔχεις ὀδόντας.  
XP. ἀλλὰ γνώσομαι  
κάγωγ'. ἔχει γὰρ τρεῖς ἴσως ἢ τέτταρας.  
NE. ἀπότισον· ἓνα γὰρ γόμφιον μόνον φορεῖ.  
ΓΡ. ταλάντατ' ἀνδρῶν, οὐχ ὑγιαίνειν μοι δοκεῖς, 1060  
πλυνόν με ποιῶν ἐν τοσούτοις ἀνδράσιν.  
NE. ὄναιο μέντ' αὖν, εἴ τις ἐκπλύνειέ σε.  
XP. οὐ δῆτ', ἐπεὶ νῦν μὲν καπηλικῶς ἔχει,  
εἰ δ' ἐκπλυνεῖται τοῦτο τὸ ψιμύθιον,  
ὄψει κατάδηλα τοῦ προσώπου τὰ ῥάκη. 1065  
ΓΡ. γέρων ἀνὴρ ὦν οὐχ ὑγιαίνειν μοι δοκεῖς.  
NE. πειρᾷ μὲν οὖν ἴσως σε καὶ τῶν τιτθίων  
ἐφάπτεται σου λανθάνειν δοκῶν ἐμέ.  
ΓΡ. μὰ τὴν Ἀφροδίτην, οὐκ ἐμοῦ γ', ὦ βδελυρὲ σύ.  
XP. μὰ τὴν Ἑκάτην, οὐ δῆτα· μαινοίμην γὰρ ἄν. 1070  
ἀλλ', ὦ νεανίσκ', οὐκ ἐγὼ τὴν μείρακα  
μισεῖν σε ταύτην.  
NE. ἀλλ' ἔγωγ' ὑπερφιλῶ.  
XP. καὶ μὴν κατηγορεῖ γέ σου.

<sup>a</sup> εἰρεσιώνη = the harvest wreath, hung up over the house door; K. 729, W. 399.

# THE PLUTUS, 1052-1073

O.L. O ! O !

Keep your torch off me, do.

CHOR. In that she's right.

For if one spark upon her skin should light,  
'Twould set her blazing, like a shrivelled wreath.<sup>a</sup>

YOUTH. Come, shall we play together ?

O.L. Where ? for shame !

YOUTH. Here with some nuts.

O.L. And what's your little game ?

YOUTH. How many teeth you've got.<sup>b</sup>

CHOR. How many teeth ?

I'll make a guess at that. She's three, no, four.

YOUTH. Pay up ; you've lost : one grinder, and no more.

O.L. Wretch, are you crazy that you make your friend  
A washing-pot before so many men ?<sup>c</sup>

YOUTH. Were you well washed, 'twould do you good belike.

CHOR. No, no, she's got up for the market now.  
But if her white-lead paint were washed away,  
Too plain you'd see the tatters of her face.

O.L. So old and saucy ! Are you crazy too ?

YOUTH. What, is he trying to corrupt you, love,  
Toying and fondling you when I'm not looking ?

O.L. By Aphrodite, no, you villain you !

CHOR. No, no, by Hecate, I'm not so daft.<sup>d</sup>  
But come, my boy, I really can't allow you  
To hate the girl.

YOUTH. Hate her ? I love her dearly.

CHOR. Yet she complains of—

<sup>b</sup> Instead of "how many nuts" : a child's game.

<sup>c</sup> Sousing me with dirty water, that is, abuse.

<sup>d</sup> "The old lady having used a girl's oath, *μὰ τὴν Ἀφροδίτην*, quite inappropriate to her age and appearance, the old man responds with a woman's oath, *μὰ τὴν Ἑκάτην*, equally inappropriate to his sex" : R.

# ARISTOPHANES

- NE. τί κατηγορεῖ;  
 XP. εἶναι σ' ὕβριστήν φησι καὶ λέγειν ὅτι  
 πάσαι ποτ' ἦσαν ἄλκιμοι Μιλήσιοι. 1075  
 NE. ἐγὼ περὶ ταύτης οὐ μαχοῦμαί σοι,  
 XP. τὸ τί;  
 NE. αἰσχυρόμενος τὴν ἡλικίαν τὴν σήν, ἐπεὶ  
 οὐκ ἂν ποτ' ἄλλω τοῦτό γ' ἐπέτρεπον ποιεῖν.  
 νῦν δ' ἄπιθι χαίρων συλλαβὼν τὴν μείρακα.  
 XP. οἶδ' οἶδα τὸν νοῦν· οὐκέτ' ἀξιοῖς ἴσως 1080  
 εἶναι μετ' αὐτῆς.  
 GP. ὁ δ' ἐπιτρέψων ἐστὶ τίς;  
 NE. οὐκ ἂν διαλεχθεῖην διεσπλεκωμένην  
 ὑπὸ μυρίων ἐτῶν γε καὶ τρισχιλίων.  
 XP. ὅμως δ' ἐπειδὴ καὶ τὸν οἶνον ἡξίους  
 πίνειν, συνεκποτέ' ἐστὶ σοι καὶ τὴν τρύγα. 1085  
 NE. ἀλλ' ἔστι κομιδὴ τρυγᾶ παλαιὰ καὶ σαπρά.  
 XP. οὐκοῦν τρύγοιπος ταῦτα πάντ' ἰάσεται.  
 NE. ἀλλ' εἴσιθ' εἴσω· τῷ θεῷ γὰρ βούλομαι  
 ἐλθὼν ἀναθεῖναι τοὺς στεφάνους τούσδ' οὓς ἔχω.  
 GP. ἐγὼ δέ γ' αὐτῷ καὶ φράσαι τι βούλομαι. 1090  
 NE. ἐγὼ δέ γ' οὐκ εἴσειμι.  
 XP. θάρρει, μὴ φοβοῦ.  
 οὐ γὰρ βιάσεται.  
 NE. πάνυ καλῶς τοίνυν λέγεις.  
 ἱκανὸν γὰρ αὐτὴν πρότερον ὑπεπίττουν χρόνον.  
 GP. βάδιζ'· ἐγὼ δέ σου κατόπιν εἰσέρχομαι.  
 XP. ὥς εὐτόνως, ὦ Ζεῦ βασιλεῦ, τὸ γράδιον 1095  
 ὥσπερ λεπὰς τῷ μεираκίῳ προσίσχεται.

<sup>a</sup> "Possibly τίς ὁ ἐπ. was a legal or technical formula of some sort": R.

<sup>b</sup> διεσπλεκωμένη = συνουσιασμένη, διεφθαρμένη: Schol. ἐτῶν may be the gen. of either ἐτης "a comrade" or ἐτος "a year."

# THE PLUTUS, 1073-1096

YOUTH.

What ?

CHR.

Your flouts and jeers,

Sending her word *Long since, in war's alarms*  
*Were the Milesians lusty men-at-arms.*

YOUTH. Well, I won't fight you for her sake.

CHR.

How mean you ?

YOUTH. For I respect your age, since be you sure  
It is not everybody I'd permit  
To take my girl. You, take her and begone.

CHR.

I know, I know your drift ; no longer now  
You'd keep her company.

O.L.

Who'll permit *that* ? <sup>a</sup>

YOUTH. I won't have anything to do with one  
Who has been the sport of thirteen thousand—  
suns.<sup>b</sup>

CHR. But, howsoever, as you drank the wine,  
You should, in justice, also drink the dregs.

YOUTH. Pheugh ! they're such very old and fusty dregs !

CHR. Won't a dreg-strainer remedy all that ?

YOUTH. Well, go ye in. I want to dedicate  
The wreaths I am wearing to this gracious God.

O.L. Aye then, I want to tell him something too.

YOUTH. Aye then, I'll not go in.

CHR.

Come, don't be frightened.

Why, she won't ravish you.

YOUTH.

I'm glad to hear it.

I've had enough of her in days gone by.<sup>c</sup>

O.L. Come, go you on ; I'll follow close behind.

CHR. O Zeus and King, the ancient woman sticks  
Tight as a limpet to her poor young man.<sup>d</sup>

<sup>a</sup> ὑπεκρίνον - ἐσμουσίζον : Schol. Properly "to smear ships with pitch."

<sup>d</sup> They all enter the house, and the door is shut. Hermes enters, knocks, and hides himself. Cario opens, and sees no one : coming out he bears a pot containing tripe, and dirty water.

# ARISTOPHANES

- KA. τίς ἔσθ' ὁ κόπτων τὴν θύραν; τουτὶ τί ἦν;  
οὐδεὶς ἔοικεν· ἀλλὰ δῆτα τὸ θύριον  
φθεγγόμενον ἄλλως κλαυσιᾷ.
- ΕΡΜΗΣ. σέ τοι λέγω,  
ὦ Καρίων, ἀνάμεινον.
- KA. οὗτος, εἰπέ μοι, 1100  
σὺ τὴν θύραν ἔκοπτες οὕτωςι σφόδρα;
- ΕΡ. μὰ Δί', ἀλλ' ἔμελλον· εἰτ' ἀνέωξάς με φθάσας.  
ἀλλ' ἐκκάλει τὸν δεσπότην τρέχων ταχύ,  
ἔπειτα τὴν γυναικα καὶ τὰ παιδία,  
ἔπειτα τοὺς θεράποντας, εἴτα τὴν κύνα, 1105  
ἔπειτα σαντόν, εἴτα τὴν ὕν.
- KA. εἰπέ μοι,  
τί δ' ἔστω;
- ΕΡ. ὁ Ζεὺς, ὦ πόνηρε, βούλεται  
ἐς ταυτὸν ὑμᾶς συγκυκῆσας τρυβλίον  
ἀπαξάπαντας εἰς τὸ βάραθρον ἐμβαλεῖν.
- KA. ἦ γλῶττα τῷ κήρυκι τούτων τέμνεται. 1110  
ἀτὰρ διὰ τί δὴ ταῦτ' ἐπιβουλεύει ποιεῖν  
ἡμᾶς;
- ΕΡ. ὅτιν' δεινότατα πάντων πραγμάτων  
εἵργασθ'. ἀφ' οὗ γὰρ ἤρξατ' ἐξ ἀρχῆς βλέπειν  
ὁ Πλοῦτος, οὐδεὶς οὐ λιβανωτόν, οὐ δάφνην,  
οὐ ψαιστόν, οὐχ ἱερεῖον, οὐκ ἄλλ' οὐδὲ ἐν 1115  
ἡμῖν ἔτι θύει τοῖς θεοῖς.
- KA. μὰ Δί', οὐδέ γε  
θύσει. κακῶς γὰρ ἐπεμελείσθ' ἡμῶν τότε.
- ΕΡ. καὶ τῶν μὲν ἄλλων μοι θεῶν ἦττον μέλει,  
ἐγὼ δ' ἀπόλῳλα καποτέτριμμαι.

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<sup>a</sup> It would seem that the tongues of the victims were cut out separately for the Herald Hermes; then wine was poured over  
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THE PLUTUS, 1097-1119

CA. Who's knocking at the door? Hallo, what's this!  
'Twas nobody it seems. The door shall smart,  
Making that row for nothing.

HERMES. Hoi, you sir,  
Stop, Cario! don't go in.

CA. Hallo, you fellow,  
Was that you banging at the door so loudly?

HER. No, I was going to when you flung it open.  
But run you in and call your master out,  
And then his wife, and then his little ones,  
And then the serving-men, and then the dog,  
And then yourself, and then the sow.

CA. (*severely*) Now tell me  
What all this means.

HER. It means that Zeus is going  
To mix you up, you rascal, in one dish,  
And hurl you all into the Deadman's Pit!

CA. Now for this herald must the tongue be cut.<sup>a</sup>  
But what's the reason that he is going to do us  
Such a bad turn?

HER. Because ye have done the basest  
And worst of deeds. Since Wealth began to see,  
No laurel, meal-cake, victim, frankincense,  
Has any man on any altar laid  
Or aught beside.

CA. . . Or ever will; for scant  
Your care for us in the evil days gone by.

HER. And for the other Gods I'm less concerned,  
But I myself am smashed and ruined.

the tongues, and they were offered to the God. "Hence arose the proverb ἡ γλῶττα τῷ Κήρυκι. Hermes in the present scene has come as the herald of ill tidings; and Cario, adopting the proverb, gives a different turn to its meaning; for on his lips it signifies 'The herald of this bad news shall have his tongue cut out'; εἴθε ἐκκοπέη, as the Scholiast explains it": R.

# ARISTOPHANES

- KA. σωφρονεῖς.
- EP. πρότερον γὰρ εἶχον μὲν παρὰ ταῖς καπηλίαις  
πάντ' ἀγάθ' ἔωθεν εὐθύς, οἶνουτταν, μέλι, 1120  
ἰσχάδας, ὅς' εἰκός ἐστιν Ἑρμῆν ἐσθίειν.  
νυνὶ δὲ πεινῶν ἀναβάδην ἀναπαύομαι.
- KA. οὐκ οὐν δικαίως, ὅστις ἐποίεις ζημίαν  
ἐνίοτε τοιαῦτ' ἀγάθ' ἔχων;
- EP. οἷμοι τάλας, 1125  
οἷμοι πλακοῦντος τοῦ 'ν τετράδι πεπεμμένον.
- KA. ποθεῖς τὸν οὐ παρόντα καὶ μάτην καλεῖς.
- EP. οἷμοι δὲ κωλῆς ἦν ἐγὼ κατήσθιον.
- KA. ἀσκολίαζ' ἐνταῦθα πρὸς τὴν αἰθρίαν.
- EP. σπλάγχων τε θερμῶν ὧν ἐγὼ κατήσθιον. 1130
- KA. ὁδύνη σε περὶ τὰ σπλάγχν' ἔοικέ τι στρέφειν.
- EP. οἷμοι δὲ κύλικος ἴσον ἴσῳ κεκραμένης.
- KA. ταύτην ἐπιπιὼν ἀποτρέχων οὐκ ἂν φθάνοις;
- EP. ἄρ' ὠφελήσαις ἂν τι τὸν σαντοῦ φίλον;
- KA. εἴ του δέει γ' ὧν δυνατός εἰμί σ' ὠφελεῖν. 1135
- EP. εἴ μοι πορίσας ἄρτον τιν' εὖ πεπεμμένον  
δοίης καταφαγεῖν καὶ κρέας νεανικὸν  
ὧν θύεθ' ὑμεῖς ἔνδον.
- KA. ἀλλ' οὐκ ἔκφορα.
- EP. καὶ μὴν ὁπότε τι σκευάριον τοῦ δεσπότου  
ὑφέλοι', ἐγὼ σε λανθάνειν ἐποιοῦν αἰεί. 1140
- KA. ἐφ' ᾧ τε μετέχειν καὶ αὐτός, ᾧ τοιχωρύχε.  
ἦκεν γὰρ ἂν σοι ναστὸς εὖ πεπεμμένος.
- EP. ἔπειτα τοῦτόν γ' αὐτὸς ἂν κατήσθιες.
- KA. οὐ γὰρ μετέειχες τὰς ἴσας πληγὰς ἐμοί,  
ὁπότε τι ληθθείην πανουργήσας ἐγώ. 1145

<sup>a</sup> ἀναβάδην, lit. "with my feet up," i.e. reclining. His occupation is gone.

<sup>b</sup> Reference uncertain.

<sup>c</sup> Hermes, born on the fourth day of the month (*Hymn to Hermes* 19), received offerings on the fourth day of each month.



# THE PLUTUS, 1119-1145

- CA. Good.
- HER. For until now the tavern-wives would bring  
From early dawn figs, honey, tipsy-cake.  
Titbits for Hermes, such as Hermes loved ;  
But now I idly cross my legs <sup>a</sup> and starve.
- CA. And rightly too who, though such gifts you got,  
Would wrong the givers.<sup>b</sup>
- HER. O, my hapless lot !  
O me, the Fourth-day <sup>c</sup> cake in days gone by !
- CA. You want the absent ; nought avails your cry.<sup>d</sup>
- HER. O me, the gammon which was erst my fare !
- CA. Here play your game on bladders, in the air.<sup>e</sup>
- HER. O me, the inwards which I ate so hot !
- CA. In your own inwards now a pain you've got.
- HER. O me, the tankard, brimmed with half and half !
- CA. Begone your quickest, taking this to quaff.<sup>f</sup>
- HER. Will you not help a fellow-knave to live ?
- CA. If anything you want is mine to give.
- HER. O, could you get me but one toothsome loaf,  
Or from the sacrifice you make within  
One slice of lusty meat ?
- CA. No exports here.
- HER. O, whenso'er your master's goods you stole,  
'Twas I that caused you to escape detection.
- CA. Upon condition, ruffian, that you shared  
The spoils. A toothsome cake would go to you.
- HER. And then you ate it every bit yourself.
- CA. But you, remember, never shared the kicks  
Were I perchance detected at my tricks.

<sup>a</sup> A line from some tragedy, applied to Heracles when searching for his lost favourite Hylas : Schol.

<sup>e</sup> Leaping on inflated bladders ; from ἀσκάς, with a play on κωλή (1128), a game at the Attic Dionysia. The player hopped on to an inflated bladder, and tried how long he could keep his balance.

<sup>f</sup> Offers the dirty water in his pot.

# ARISTOPHANES

- ΕΡ. μὴ μνησικακήσης, εἰ σὺ Φυλὴν κατέλαβες.  
ἀλλὰ ξύνοικον πρὸς θεῶν δέξασθέ με.
- ΚΑ. ἔπειτ' ἀπολιπὼν τοὺς θεοὺς ἐνθάδε μενεῖς;  
ΕΡ. τὰ γὰρ παρ' ὑμῖν ἐστὶ βελτίω πολὺ.
- ΚΑ. τί δέ; ταῦτο μολεῖν ἀστείον εἶναι σοι δοκεῖ; 1150  
ΕΡ. πατρίς γάρ ἐστι πᾶς ἢν' ἂν πράττη τις εὖ.
- ΚΑ. τί δῆτ' ἂν εἴης ὄφελος ἡμῖν ἐνθάδ' ὦν;  
ΕΡ. παρὰ τὴν θύραν στροφαῖον ἰδρύσασθέ με.
- ΚΑ. στροφαῖον; ἀλλ' οὐκ ἔργον ἐστ' οὐδὲν στροφῶν.  
ΕΡ. ἀλλ' ἐμπολαῖον.
- ΚΑ. ἀλλὰ πλουτοῦμεν· τί οὖν 1155  
'Ερμῆν παλιγκάπηλον ἡμᾶς δεῖ τρέφειν;  
ΕΡ. ἀλλὰ δόλιον τοίνυν.
- ΚΑ. δόλιον; ἥκιστα γε·  
οὐ γὰρ δόλου νῦν ἔργον, ἀλλ' ἀπλῶν τρόπων.
- ΕΡ. ἀλλ' ἡγεμόνιον.
- ΚΑ. ἀλλ' ὁ θεὸς ἤδη βλέπει,  
ὥσθ' ἡγεμόνος οὐδὲν δεησόμεσθ' ἔτι. 1160  
ΕΡ. ἐναγώνιος τοίνυν ἔσομαι. καὶ τί ἔτ' ἐρεῖς;  
Πλούτῳ γὰρ ἐστὶ τοῦτο συμφορώτατον,  
ποιεῖν ἀγῶνας μουσικοῦς καὶ γυμνικοῦς.
- ΚΑ. ὥς ἀγαθόν ἐστ' ἐπωνυμίας πολλὰς ἔχειν·  
οὗτος γὰρ ἐξεύρηκεν αὐτῷ βιότιον. 1165  
οὐκ ἐτός ἅπαντες οἱ δικάζοντες θαμὰ  
σπεύδουσιν ἐν πολλοῖς γεγράφθαι γράμμασιν.

<sup>a</sup> " 'If you have captured Phyle as Thrasybulus did, then grant an amnesty (μὴ μνησικακήσης) as Thrasybulus did.' The capture of Phyle was the great initial success of Thrasybulus in his campaign to overthrow the Thirty, and restore the democratic constitution of Athens. The Amnesty was the end which crowned the work of that campaign " : R.

<sup>b</sup> This is given in the *Corpus Paroemiographorum* (Macarius ii. 45) ὅπου γὰρ εὖ πράσσει τις, ἐνταυθαὶ πατρίς. It seems to be a 462

# THE PLUTUS, 1146-1167

- HER. Well, don't bear malice, if you've Phyle got,<sup>a</sup>  
But take me in to share your happy lot.
- CA. What, leave the Gods, and settle here below?
- HER. For things look better here than there, I trow.
- CA. Think you Desertion is a name so grand?
- HER. Where most I prosper, there's my father-land.<sup>b</sup>
- CA. How could we use you if we took you in?
- HER. Install me here, the Turn-god<sup>c</sup> by the door.
- CA. The Turn-god? Turns and twists we want no more.
- HER. The God of Commerce?
- CA. Wealth we've got, nor need  
A petty-huckstering Hermes now to feed.
- HER. The God of Craft?
- CA. Craft? quite the other way.  
Not craft, but Honesty, we need to-day.
- HER. The God of guidance?
- CA. Wealth can see, my boy!  
A guide no more 'tis needful to employ.
- HER. The God of games? Aha, I've caught you there.  
For Wealth is always highly sympathetic  
With literary games, and games athletic.
- CA. How lucky 'tis to have a lot of names!  
He has gained a living by that "God of games."<sup>e</sup>  
Not without cause our Justices contrive  
Their names to enter in more lists than one.<sup>d</sup>

cynical version of *πᾶσα γῆ πατρὶς* (Zenobius v. 74) "part of an oracle given to Meleos the Pelasgian, when inquiring about a habitation"; Stobaeus, *Flor.* xl. 7 has *ἀνδρὶ σοφῷ πᾶσα γῆ βατή. ψυχῆς γὰρ ἀγαθῆς πατρὶς ὁ σύμπας κόσμος.* Cf. Cic. *Tusc. Disp.* v. 37 *patria est ubicumque est bene.*

<sup>b</sup> II. mentions some of his titles in the hope of favour. *Στροφαῖος*, the Hinge-God, because his statue was placed by the hinge (*στροφῆς*) of the outer door "to keep off other thieves": Schol.

<sup>c</sup> He has gained a living by having a lot of names.

<sup>d</sup> See note on p. 418.

# ARISTOPHANES

EP. οὐκοῦν ἐπὶ τούτοις εἰσίων;

KA. καὶ πλυνέ γε  
αὐτὸς προσελθὼν πρὸς τὸ φρέαρ τὰς κοιλίας,  
ἔν' εὐθέως διακονικὸς εἶναι δοκῆς. 1170

IEPETZ. τίς ἂν φράσειε ποῦ 'στι Χρεμύλος μοι σαφῶς;

XP. τί δ' ἔστιν, ὦ βέλτιστε;

IE. τί γὰρ ἄλλ' ἢ κακῶς;  
ἀφ' οὗ γὰρ ὁ Πλούτος οὗτος ἤρξατο βλέπειν,  
ἀπόλωλ' ὑπὸ λιμοῦ. καταφαγεῖν γὰρ οὐκ ἔχω,  
καὶ ταῦτα τοῦ σωτήρος ἱερεὺς ὢν Διός. 1175

XP. ἢ δ' αἰτία τίς ἔστιν, ὦ πρὸς τῶν θεῶν;

IE. θύειν ἔτ' οὐδεὶς ἄξιόι.

XP. τίνος οὕνεκα;

IE. ὅτι πάντες εἰσὶ πλούσιοι· καίτοι τότε,  
ὅτ' εἶχον οὐδέν, ὁ μὲν ἂν ἦκων ἔμπορος  
ἔθυσεν ἱερεῖόν τι σωθεῖς, ὁ δέ τις ἂν 1180  
δίκην ἀποφυγῶν· ὁ δ' ἂν ἐκαλλιερεῖτό τις,  
κάμέ γ' ἐκάλει τὸν ἱερέα· νῦν δ' οὐδὲ εἰς  
θύει τὸ παράπαν οὐδέν, οὐδ' εἰσέρχεται,  
πλὴν ἀποπατησόμενοί γε πλεῖν ἢ μυριοί.

XP. οὐκ οὖν τὰ νομιζόμενα σὺ τούτων λαμβάνεις; 1185

IE. τὸν οὖν Δία τὸν σωτήρα καὐτός μοι δοκῶ  
χαίρειν ἑάσας ἐνθάδ' αὐτοῦ καταμενεῖν.

XP. θάρρει· καλῶς ἔσται γάρ, ἣν θεὸς θέλῃ.  
ὁ Ζεὺς ὁ σωτήρ γὰρ πάρεστιν ἐνθάδε,  
αὐτόματος ἦκων.

IE. πάντ' ἀγαθὰ τοίνυν λέγεις. 1190

# THE PLUTUS, 1168-1190

HER. Then on these terms I enter ?

CA. Aye, come in.

And take these guts, and wash them at the well,  
And so, at once, be Hermes Ministrant.<sup>a</sup>

PRIEST. O tell me, where may Chremylus be found ?

CHR. What cheer, my worthy fellow ?

PR. What but ill ?

For ever since this Wealth began to see,  
I'm downright famished, I've got nought to eat,  
And that, although I'm Zeus the Saviour's priest.

CHR. O, by the Powers, and what's the cause of that ?

PR. No man will slay a victim now.

CHR. Why not ?

PR. Because they all are wealthy ; yet before,  
When men had nothing, one, a merchant saved  
From voyage-perils, one, escaped from law,  
Would come and sacrifice ; or else at home  
Perform his vows, and summon me, the priest.  
But not a soul comes now, or body either,  
Except a lot of chaps to do their needs.

CHR. Then don't you take your wonted toll of that ?

PR. So I've myself a mind to cut the service  
Of Zeus the Saviour now, and settle here.

CHR. Courage ! God willing, all will yet be well.  
For Zeus the Saviour is himself within,<sup>b</sup>  
Coming unasked.

PR. O, excellent good news !

<sup>a</sup> In his character as *διάκονος* of Zeus (cf. Aesch. *Prometheus*, 163 τὸν τοῦ τυράννου τοῦ νέου διάκονον). Enter the Priest of Zeus *Soter*, to find *Chremylus*.

<sup>b</sup> "In my judgement Chremylus means that the great Zeus himself has followed the example of Hermes : so that the Priest, thinking to desert his God for the purpose of entering into the service of Wealth, finds that his God has been beforehand with him, and is already himself snugly ensconced within" : R.

# ARISTOPHANES

- XP. ἰδρυσόμεθ' οὖν αὐτίκα μάλ', ἀλλὰ περίμενε,  
τὸν Πλοῦτον, οὐπὲρ πρότερον ἦν ἰδρυμένος,  
τὸν ὀπισθόδομον ἀεὶ φυλάττων τῆς θεοῦ.  
ἀλλ' ἐκδότω τις δεῦρο δᾶδας ἡμένας,  
ὣν' ἔχων προηγῇ τῷ θεῷ σύ.
- IE. πάνυ μὲν οὖν 1195  
δρᾶν ταῦτα χρή.
- XP. τὸν Πλοῦτον ἔξω τις κάλει.
- ΓΡ. ἐγὼ δὲ τί ποιῶ ;
- XP. τὰς χύτρας, αἷς τὸν θεὸν  
ἰδρυσόμεθα, λαβοῦσ' ἐπὶ τῆς κεφαλῆς φέρε  
σεμνῶς· ἔχουσα δ' ἦλθες αὐτῇ ποικίλα.
- ΓΡ. ὦν δ' οὔνεκ' ἦλθον ;
- XP. πάντα σοι πεπράξεται. 1200  
ἦξει γὰρ ὁ νεανίσκος ὥς σ' εἰς ἐσπέραν.
- ΓΡ. ἀλλ' εἴ γε μέντοι νῆ Δί' ἐγγυᾶ σύ μοι  
ἦξιν ἐκεῖνον ὥς ἔμ', οἶσω τὰς χύτρας.
- XP. καὶ μὴν πολὺ τῶν ἄλλων χυτρῶν τάναντία  
αὐταὶ ποιοῦσι· ταῖς μὲν ἄλλαις γὰρ χύτραις 1205  
ἡ γραῦς ἔπεστ' ἀνωτάτω, ταύτης δὲ νῦν  
τῆς γραδὸς ἐπιπολῆς ἔπεισιν αἱ χύτραι.
- XO. οὐκ ἔτι τοίνυν εἰκὸς μέλλειν οὐδ' ἡμᾶς, ἀλλ' ἀνα-  
χωρεῖν  
εἰς τοῦπισθεν· δεῖ γὰρ κατόπιν τούτων ἄδοντας  
ἔπεσθαι.

<sup>a</sup> "From this point to the close of the play Chremylus is arranging a great religious procession for the purpose of escorting Wealth in triumph to his proper home in the Athenian Treasury-house. There was not much wealth in the Treasury now, owing to the cessation of the tribute paid by the Allies, and to the enormous expenditure occasioned by the adhesion of Athens to the anti-Spartan League": R.

<sup>b</sup> The inner cell of the Parthenon, used as a treasury.

<sup>c</sup> Enter Old Lady from the house.

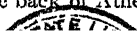
# THE PLUTUS, 1191-1209

- CHR. So we'll at once install—but bide awhile—  
Wealth in the place where he was erst installed,<sup>a</sup>  
Guarding the Treasury in Athene's Temple.<sup>b</sup>  
Hi! bring me lighted candles. Take them, you,  
And march before the God.
- PR. With all my heart.
- CHR. Call Wealth out, somebody.<sup>c</sup>
- O.L. And I?
- CHR. O, you.  
Here, balance me these installation pots<sup>d</sup>  
Upon your head, and march along in state.  
You've got your festive robes at all events.
- O.L. But what I came for?
- CHR. Everything is right.  
The lad you love shall visit you to-night.
- O.L. O, if you pledge your honour that my boy  
Will come to-night, I'll bear the pots with joy.
- CHR. These pots are not like other pots at all.  
In other pots the mother<sup>e</sup> is atop,  
But here the mother's underneath the pot.
- CH. 'Tis the end of the Play, and we too must delay  
our departure no longer, but hasten away,  
And follow along at the rear of the throng,<sup>f</sup>  
rejoicing and singing our festival song.

<sup>a</sup> Pots of boiled pulse were offered at a dedication of altar or temple.

<sup>b</sup> γράβς means (1) "old woman," (2) "scum" on the surface of milk, boiled vegetables, soup, etc. So "mother" is applied to scum on boiling liquids, mould on fermenting jams, yeast, and the like (*English Dialect Dictionary*, iv. 175).

<sup>f</sup> *In the rear of the actors.* The actors would depart from the stage, the Chorus, with dance and song, from the orchestra; but all are supposed to be combining in one great triumphal procession to the Acropolis, there to install Wealth, as a perpetual resident, in a place with which he had once been familiar, but to which he had long been a stranger, viz. in the Treasury of the Athenian Republic at the back of Athene's Temple.







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